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WM. C. DENNIS
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(See page 289 for photo identifications)

The Friends World Conference

Special Issue

TO ALL FRIENDS

A Message from the Friends World Conference, gathered at Oxford, England, July 28—August 5, 1952, on the completion of 300 years of the life of the Quaker Movement.

God's call has come to us at Oxford as our Society enters upon the fourth century of its existence to commit ourselves afresh to His will and purpose and to follow the way of Jesus Christ. We see that what we need today is not a new message but new lives.

We have travailed together in this Conference and are profoundly dissatisfied with ourselves, realizing as we do the discrepancy between our professions and our practice. We have lost the passionate conviction and power of winning men which possessed our forefathers. We must ask God to forgive us for this failure and to fill us anew with the power of His loving spirit.

With George Fox, we declare that "Christ has come to teach his people himself." As Fox did, we see today a great people to be gathered, many of them in desperate need — suffering, starving, homeless, at war, unloved, underprivileged, afraid, cut off from the knowledge of God's love, or indifferent to it; every one needing His peace and power in their lives though they may not know it. We believe God has a message for them, to be given through us in a variety of ways—through practical service and loving fellowship, as well as in what we can say of our faith.

There is in this Conference a wide variety of Christian experience for which we must seek to find language that will be understood by the men and women of our generation. At the same time we must always be ready ourselves to learn from those to whom we reach out.

While seeking to interpret our Christian faith in the language of today, we must remember that there is one worse thing than failure to practice what we profess, and that is to water down our professions to match our practice. It is a slow task to re-establish men's confidence in Christianity and in Jesus himself; but we have faith that men can respond to sheer goodness and to genuine loving fellowship.

We believe the responsibility is laid upon each individual Friend in our world family, to make a new "holy experiment" in practical living. Our vocation may find its chief emphasis in our Meetings for worship; in living a better family life; in re-thinking our personal standards of comfort and possessions; in working for peace in the political sphere or in the fields of economic or racial conflict; or in the day to day contacts of all of us. We must each begin just where we are.

In our common worship may we catch the fire of Christ's spirit, driving us forth in his service. If that fire is burning in our hearts there is no place for tired resignation on the one hand, or for a contentious spirit, even in a good cause, on the other. We Friends are called to re-affirm our testimony for peace and to work for the abolition of the sin of war in every possible way open to us.

For our Peace Testimony is much more than our special attitude to world affairs; it expresses our vision of the whole Christian way of life; it is our way of living in this world, of looking at this world and of changing this world. Only when the seeds of war—pride, love of prestige and the lust for power and possessions — have been purged from our personal and corporate ways of living; only when we can meet all men as their friends in a spirit of caring and sharing, can we call upon others to tread the same path.

We pray that our Society may become a fellowship dedicated, in a spirit of confidence and of the love that overcomes fear, to holy adventure for God and His Kingdom.

TO ALL MEN EVERYWHERE

A Message from the Friends World Conference, gathered at Oxford, England, July 28—August 5, 1952, on the completion of 300 years of the life of the Quaker movement.

The Christian faith, which we believe is the hope of our troubled world, is a revolutionary faith. It is rooted in inward experience, but, wherever it is genuine, it leads to radical changes in the ways in which men live and act. We rejoice in the movements, appearing in many parts of the world at once, which are inspired by the desire for social justice, equal rights for all races and the dignity of the individual person. These changes can neither be achieved nor prevented by war. War leads to a vicious circle of hatred, oppression, subversive movements, false propaganda, rearmament, and new wars.

We call upon peoples everywhere to break this vicious circle, to behave as nations with the same decency as they would behave as men and brothers.

Let us join together throughout the world to grow more food, to heal and prevent disease, to conserve and develop the resources of the good earth to the glory of God and the comfort of man's distress. These are among the tasks to which, in humility for our share in the world's shame, and in faith in the power of love, we call our own Society and all men and nations everywhere.

A NOTE ON THE ENCLOSED PHOTOGRAPH

An identification key for the enclosed Conference photograph will be included in the September 11 issue of this journal. We thought each Friend should have a copy of this remarkable photograph of nearly 1000 Friends from all corners of Quakerdom, and so have reprinted it with this Conference Issue. On page 290 is the reverse view of the picture.

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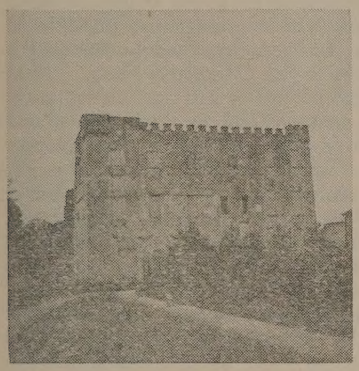
Flight to Oxford — A Travelogue

II

By Errol T. Elliott

We took the train to Cork where we were met by Ivan Allen who with Arnold Marsh was recently in America in the interest of Newtown School at Waterford. He was delivering to the dock at Cork a load of mushrooms from his farm, 750 pounds of them packed in baskets. With these delivered to the wharf, we drove to Macroom Castle, at one time the property of Admiral Penn, father of William Penn.



Macroom Castle—at one time the property of Admiral Penn

Shall I confess that it was partly because I had heard that Ward Applegate had kissed the Blarney Stone a few days before that I wanted to do the same! Such motives of competition are generally strong in human beings but ordinarily not so readily expressed. Furthermore this would also give some advantage over our Friend in that this was July 4th. What this may do to our patriotic speeches is yet to be known. In any case, we went through the usual contortions of body, nearly upside down, and planted a firm kiss on the legendary stone in the heights of Blarney Castle, 180 feet above the earth and on an overhanging ledge. We can't picture here the physical performance, but suffice it to say that we don't care to do it a second time. We are thankful that here is a kiss so potent that it will perform its miracles for a lifetime. Some of our friends back home will remark that we had a surplus of "blarney" (in the American sense) already!

Here we shall not repeat all of the legends on the origin of the Blarney Stone. Perhaps only this excerpt from those stories will do—the most fanciful of which is that it was the stone pillow on which Jacob laid his head and saw the vision of angels. By devious ways, which we shall not recount here, it came to its present position. Perhaps Queen Elizabeth fixed the Blarney tradition when she said of Clancarthy, who failed to deliver the castle to her control and instead wrote an eloquent letter of explanation, "This is nothing but blarney. But I would kiss the stone of Clancarthy's castle to have his eloquence." So much for blarney!

The Life of Irish Friends

Ivan Allen and family are rather far removed from other Friends of Ireland Yearly Meeting but this seems not to lessen their concern one whit for the fellowship and service of Friends. Newtown School at Waterford centers the interest of Friends in South Ireland as do our several schools in America claim our attention. Ivan Allen has especially given time and talent to Newtown. Here again we "ran into" William Penn for a part of the Allen farm is also a part of Shanagarry estate, formerly the property of the Penns.

Going from Cork to Dublin brought us to the chief center of Ireland Yearly Meeting where the sessions are generally held and where a secretary is employed for the office that is open daily. Eustace Street Meetinghouse would never be discovered by an American visitor but for the sign over the street level doorway which leads to the halls and rooms that constitute the Meetinghouse. Inside it has every mark of the traditional Quaker architecture and appointments.

About fifty Friends convened for an hour of worship "on the basis of silence" which is the manner of Friends worship in all the British Isles. A meeting in the afternoon at Meath Place, the former Meetinghouse partly made famous by the ministry of Elizabeth Fry in travel, was held much like an evangelical mission with hymns, scripture reading and speaking. Leonard Hall sang a solo and Ward Applegate carried the main part of ministry, speaking to about thirty-five Friends.

After the meeting someone asked, "Is Leonard Hall Asiatic?" So now we have two titles for him, "The Educator" and "The Handsome Asiatic!"

The home of William Wigham with his daughter Molly as cheerful hostess and his son Geoffrey as councillor and guide is a stopping place "par excellence" for visiting Friends. Through their cordial hospitality we well nigh had the key to Dublin. Many Friends of the Five Years Meeting will remember William Wigham who with Edwin Jacobs attended the Five Years Meeting sessions in 1935. William has as fine a sense of Irish humor as Erin ever knew and it has not been wasted on his children who inherit deeply from him. The Hamilton Livingstons and the Douglas Lambs were part-time hosts as well, while Bevan Lamb (all Irish Lambs are cousins of our own Ernest Lamb, it seems) took us for a last drive in the Wicklow Hills, covered with gorse, heather and the occasional strip mines of peat on the surface of the hills, then to the train and we were off to Belfast.

E. T. E. chatting with William, Molly and Geoffrey Wigham of Dublin

Crossing an Irish Border

Since the rebellion in 1921 which set Southern Ireland (officially called Eire) off from Britain, Ireland has been a divided island. A fact which is by no means a happy one, especially to Eire. The latter is more than ninety-five percent Catholic while Northern Ireland is about two-thirds Protestant. The religious differences are very real and deeply felt, sometimes bringing tensions, not to Friends so much, but to other organizations in which there is common association. These tensions are unlike our racial tensions in America in many respects but as deeply felt perhaps. To cross the border, going to Belfast in the North, means going from one nation to another, though their citizens have a common heritage and many traditions in common. If in America the South had won the Civil War our situation, of having a border between brothers, would have been similar.

It is good that Ireland Yearly Meeting of Friends spans the island with its uniting fellowship. William Gilmore, who met us at the station in Belfast, gives considerable leadership to this fellowship among the Northern Meetings which constitute a large part of the membership of 2000 in the Yearly Meetings. Like American Meetings, Ireland Yearly Meeting has its diversities much like those among American Friends, especially in the expression of faith. Yet there is a bond of unity holding them closely together.

Leonard Hall in the home of Hugh and Doris Fay in Belfast

A small meeting had been arranged in a room of the local Y. M. C. A. at Belfast where the discussion centered around the faith and practices of American Friends. Often among Friends here there is surprise at our pastoral forms and methods, but always a sense of inclusive fellowship. Can we of the Five Years Meeting exhibit fully as much of the loving fellowship as do they?

A meeting in the home of Frank and Winifred G. Squire at Lurgin, near Belfast, brought eighteen Friends together for worship and conversation. The evening was unusually profitable as we went from discussions of Quaker diversity to a closing devotional spirit — the meeting ending with a very thoughtful prayer by Thomas Livingston.

Such were our Meetings in Ireland. Then after farewell to our hosts, the family of Hugh Fay, a teacher in Belfast, we made our way across the Irish Sea to Scotland.

It is difficult in writing about Ireland and Scotland not to get into the poetic, if not the romantic, mood. Here one wants to sing about these charming people, their customs, the musical quality of their speech, and the quaint old-world life witnessed in so many ways. Certainly their countryside, their moors and lakes, and their roads winding between the everpresent stone walls, vine-covered and flower-ridden, call to the "deep" in one's soul — and the hunger for beauty is answered on these hills.

Now to Scotland

Now I stand with Scottish Friends on a high eminence, among the heather, gorse and bracken. Below us a small stream divides the ranges of hills on either side of the valley. Along its banks and among the trees, red tile roofs over white plastered walls gleam in the sunshine. Clouds suddenly intervene and a misty rain falls intermittently. Now the houses that were gleaming in sunshine suggest a snug hospitality that centers around the Scottish hearth.

Standing here, a line from the Shepherd Psalm asserts itself in memory as we see the hills rising and rolling as if in movement, beyond the valley, "Thou preparest a table before me," spread not in the presence of enemies, but of my friends.

It was Harold Bird and his sister Dorothy Hewitt whose home was my first "home" in Scotland who had guided me to this eminence on the hill where our eyes swept the moors covered with checkered farm plots of varying shades of green, brown and gray. Here nature is lavish, laying before the eyes more than the soul can absorb in a single walk—or perhaps ever.

As if the Angelus had been rung, the guest and his hosts finally followed the trail homeward to find a warm glow of coals on the grate (in thoughtfulness for a warm blooded American), and soon the ever recurring "tea," heartily welcomed, by the fire. Our travelling companion, Leonard Hall, felt the same warm hospitality in the home of Tom Taylors.

Joy of joys! "Would you like to see the Highland Games tomorrow on the banks of Loch Lomond?" Harold Bird asked casually. My heart leaped to a "nothing would please me more," and so we found ourselves truly entranced by the Scots in the kilts, lads and lassies galore, and even grown men engaging in contests of many kinds. Nothing caught the eye and the heart of this visiting descendant of a border clan more than the "wee lads and lassies in the kilts" competing for honors in the "Highland Fling." What grace, what precision, what beauty of kilt and plaids, what loveliness of wind blown locks of hair as they tripped and swirled singly, though two at a time, as the bag pipe played. Finally there were the two contenders for the title—they all won it if this distant cousin had his say! Aye laddie, and if a wee lassie in the kilt does na' win yer hert, ye must hae nane to lose. Sir Ivar Colquhoun, dressed in the kilt of the clan of which he is head, called the events and presided. What a day indeed!

Again we find ourselves aware of the real purpose of our visit, not primarily to see the hills of Scotland, but to see the Friends who live here and to feel "the life" in which we can truly know one another. The meeting at Glasgow is a Preparative Meeting, as is indeed the one at Edinburgh—both uniting in Edinburgh Monthly Meeting. This form of relationship of Friends Meetings is a historic one, though almost unknown in recent history in most American Yearly Meetings. There is also, to the North, Aberdeen Two-Months Meeting, consisting of three member Preparative Meetings. All of these form the General Meeting for Scotland—held every three months similar to our Quarterly Meeting, but, as emphasized by Scottish Friends, it is more than a "Quarterly Meeting."

American Friends, try this sometime—coffee after the morning meeting for worship before going home for lunch (or is it "dinner"). Not only did the Glasgow Friends serve coffee in the worship room, but they asked Leonard Hall and me to speak over and among cups of coffee. It was easy to do for it was informal, home like, and made discussion natural and ready. The questions? As in every place we have gone, the chief interest was in the nature of Friends practices in America, especially the "pastoral system." How do we order the life of the Meeting? And how did we develop our way of life? These were the main questions. Always, we can say, discussion that began with a large element of curiosity, ended with a warmth of understanding—often it was evident that in our conversation we had found ourselves coming to an unannounced meeting for worship.

If here is reported only my own experience, it is because the travelling companions were often separated. This was true at Hawick (pronounce it "Hoyk" — why, we do not know). Here was the home centuries ago of the Elliots who left behind them a reputation not too savory.

Patriots of the Borderlands (next to England) in the "Lowlands of Scotland," they harried the countryside, particularly the English to the South, stole cattle and lived by the plunder of their hands. How some of their progeny later got to America and migrated to Richmond is a story hidden in mystery, and one which this writer, in self-interest, might well leave unrevealed. But even so while "the Educator" was further educating himself on the Cashmere industry, a mill of which is the chief interest of our host, Gray Wallis and family, the Elliott wing of this travelling party dashed into the local library to get a line on his ancestors. It is a little late to tidy up the family reputation here and certainly quite impossible to settle their rather bad accounts!

There is one extenuating feature however in the notoriety of the Clan — everybody else was more or less doing the same. That didn't make it right, but it made it *seem* right!

A small circle of friends gathered in the home of Gray Wallis and this time centered their chief interest on American politics. The Republican convention had just ended leaving a complete puzzle in Scottish minds — what is a "primary" election? How does a candidate get to be a candidate? Who do you think will be elected? Being away from home we were, according to definition, "experts" on politics, or anything else in America.

Whether the discussion relates to politics or something else, there is always an opportunity to share with one another in those things which are eternal—spiritual realities that outlive political changes.

To the North

In the minds of Friends of the General Meeting, Perth, Aberdeen and Dundee are the "Meetings to the North," though they are but a few hours apart by train or auto.

Our first stop in the Northern swing was Perth where Cyril and Ethne Walmsley nurture a small Meeting of Friends which gathers in their home. Here Cyril Walmsley as an engineer heads the water system, symbol of the refreshing service that Friends feel in their home. I had known Cyril Walmsley during the first World War when we served together in France with the Quaker relief units. The thirty-four years that have flown since then cast a kind of autumn spirit over memory, but it was stimulating to lift again names, places and people into the focus of memory.

With a dozen Friends gathered around the open fire we reviewed again our American life and practices, particularly among Friends. Always there is an interest in the educational practices of Friends Meetings, and it is comforting to turn to "the Educator" for the answers — in this case the expert is not just "a man away from home."

I almost forget that he has also acquired the name of "the handsome Asiatic" (acquired in Dublin) until we walk down the street together and nearly every person, so it seems, takes a second look at us. Why? "It's our broad brimmed hats," says this self-effacing Friend. "It's what's *under your* hat," I assure him!

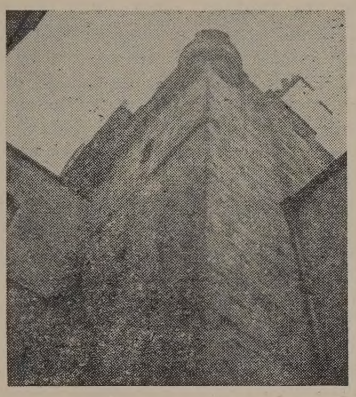
Aye, and This Is Scotland!

Any Aberdonian, as they call a citizen of Aberdeen, will readily acknowledge and if necessary inform a visitor that he has not really seen Scotland until he has seen Aberdeen. Aye, Sir, and that's a "must" on your list!

Here we drove through the streets of "the old city," saw houses still occupied that were in existence before Columbus discovered America. Here and there in architecture were the examples or traces of earlier cultures which form the strata of civilizations to be seen in the history of the British Isles. One cannot move through Britain or Scotland in particular without a definite changing of his time-sense—he begins to think in terms of centuries and the deposit of traditions which they have left in the pattern of life.

Perhaps there is a happy medium between the rather settled traditions of British life on the one hand and the almost daily refashioning to which the more youthful America is accustomed. America is still moving, changing, growing, and tends to pride herself on freedom from binding traditions. Of course America has developed more traditions than we often realize, yet we could profit by dipping into what is for us "the old world," where values of the past, as well as less important habits have been tested by time and the truly valuable elements retained, because they are true.

It is that spirit, in part, in Europe which will not finally succumb to the transitory ideologies, whether communism or something else, despite changes that may come. There are certain qualities of spirit, spelled out in human relations, that are invincible, and one who lives for a while with British people and discerns their thoughts knows that this spirit, and not the "Gibraltars" of Empire are her strength. One hinge of that strength lies in Scotland and Scottish character.



Robert Barclay preached from his prison cell in this tower in Aberdeen. The window slot may be seen in this picture.

This central solid core is symbolized in Aberdeen by the granite from which a large part of the city is built. A great quarry within the city itself is the source of this granite. One can stand on a main street in the residence section and note as far as the eye can see nothing but granite houses, retaining walls, and even curb stones.

Here also lies some Quaker history. Fenton Wyness, a Quaker who as an architect has the business of restoring old monuments, became our guide. He took us through the City Hall, pointing out the antiquity conserved in rooms and still solidly preserved in walls and towers. We walked up the winding stairway by which Robert Barclay was taken to his prison cell, along with other Friends. Here through a window that is no more than a slit in the wall he preached to an audience outside and below—an audience he could not see. Who can doubt that early Friends were evangelical!

I had met Howard and Olga Johnson and their daughter Dorothy at the Canadian Friends Conference camp, Neekaunis near Waubausheen, Ontario, some years ago. This knowledge of America as well as Scotland and their genuine religious concern made our stay a stimulating experience.

Howard Johnson is a ship builder. To his guests that seemed a very distinguished occupation, directing a thousand men in the building of these moving "bridges" that cross the seas of the world. Dorothy had in recent years acquired a really charming husband (are *men* charming?) and they anticipate the adventure of moving to British Columbia to a new aluminum industrial project. Vancouver Friends! Have an eye open for them—despite the distances. Names: Robert and Dorothy Semple. They will be a prize catch in any community!

Rarely have we been in a conversation with Friends circles where the Friendly clash of yes and no was more definite and more welcome. In a small discussion group the question was raised as to the proper function of Friends, particularly in group responsibility. How far should a Friends Meeting or conference go in tusseling with international and other political and social problems? Some felt that it was the business of a Friends Meeting to be a Meeting and let it inspire members as it might to tackle any social problems, but that the Meeting should avoid such problems as being for experts only and not for people who were prepared to bring little more than concern to them. Others were convinced that group thought and action were necessary. Here was the issue that is being joined in the minds of many Friends in other countries.

Another Meeting was held in the quaint old Meeting-house whose exterior and interior invite one to quietness. Here again diversities among American Friends were

discussed with an equal sense of satisfaction felt elsewhere in Friends circles we met.

To the South Again

It was a hurried visit to Dundee, where the usual welcome again awaited us in the respective homes of James and Margaret Braithwaite (historic Quaker name!) and the Ewen Faulkners. The Braithwaite home is on the estuary of the River Tay. Sitting in the living room or eating at the generous table of Margaret Braithwaite, one can see the ships of India sailing in with the cargoes of jute for the mills that have largely made Dundee.

Here again we shared with a live circle of Friends on the same topics mixed with "tea." Here many people in professional and educational life are members of the group.

Next we were in Edinburgh where the first visible structure that can be seen as one emerges from the station is the rather ornate gothic monument to Sir Walter Scott on the famous Princess Street. Back into memory came twenty-four memorized lines of Lady of the Lake, learned in a little school house on the plains of Kansas where it was many a weary mile to any living water, lake or stream, but none-the-less, down the mental "hatch" this poem must go! There it is now given a welcome lodging. Near the monument is also a statue of David Livingstone with the Bible in his extended hand.

No one goes to Edinburgh without, so far as externals go, seeing and remembering "the Castle" which stands like a palladium of the city — as if history were keeping a faithful watch over her offspring. It is perched, yes, built into the hill on which it sits as if some great builder had chiselled it in the rocky crest. Wherever one goes, turn a bit, and there it is! What a citadel it must have been in the centuries when all homes were also military defenses.

Defenses? Yes, for the time it meant protection often, but examined from the vantage of written history, the forces that move in the minds of men finally destroyed it by destroying the feudal life it represented. Spirit—that is the real defense of home and city.

Isaac Sharp was some years ago secretary for London Yearly Meeting, the position now held by Stephen Thorne. His son Harold Sharp took me in tow and finally, after a grand drive up to the castle and around "King Arthur's Seat" (he of the knights and the round table), a high ledge on Edinburgh hill, we came to the suburban home where Hilda Sharp awaited us for dinner.

The gardens of Scotland! Here was an exquisite one, as in many other homes of Ireland and Scotland. A home is not a home in Scotland, apparently, without a flower garden.

In the home of Frank and Margaret Gibbins for another conversation circle with Friends we met that faithful Friend who had scheduled our visits from the moment that we touched Scotland. Such care will never be forgotten as we remember Margaret Gibbins and her faithful letters giving directions.

The Meeting at Edinburgh on Sunday morning was attended by eighty-five Friends and visitors — the largest single meeting of Friends assembled for worship that I have ever seen in Britain. Friends here keep their Meetings small by "swarming to new hives" when they get too large. A meeting conducted on the basis of silence does not do well when the group is large.

Farewell to Harold and Hilda Sharp, to Edinburgh and to all Scotland. We leave now for England and the World Conference of Friends at Oxford.

(To be continued)

Background for the Conference

With characteristic thoroughness British Friends seemed to have forgotten nothing in their preparations for the Conference. Harry Silcock as Chairman and Archer Tongue as Secretary in the planning should be credited more than any others for the detailed work done before the Conference began.

* * * *

Three days of meetings at Woodbrooke, attended by members of the Steering Committee, the Chairmen of the Worship-Fellowship and the discussion groups, making about seventy-five Friends, further laid the plans in the minds of those who carried certain responsibilities for the Conference. It gave them a thorough orientation.

* * * *

Stephen Thorne as Chairman and Dorothy Gilbert as Secretary of the Steering Committee carried the chief responsibilities as the Conference proceeded from session to session. This representative committee of twenty Friends met almost daily to review and plan certain aspects of the sessions ahead—there was room left in the plans for response to the evolving needs of the Conference.

A conference is always an accumulation of planning and of new experiences, conditioned partly by the physical situation in which it meets. Here are some glimpses of the Conference in background.

It was not certain in the minds of the Steering Committee whether the Conference should issue a message at the close, but a small committee was appointed to be sensitive to the spirit of the Conference and, if so led, to present a statement for approval. Their two messages appear elsewhere in these pages.

* * * *

The Clerks were not the only ones on the platform. To either side of the Clerks' table were chairs for Friends who were selected from day to day, representing areas of the Society. A "Committee of Elders" was appointed at Woodbrooke to select persons to sit on the facing seats, changing with every session. One hundred different Friends occupied these chairs.

* * * *

There are also physical and historical aspects to the background of a Conference that greatly influence it. First of all was Oxford itself. It is more than a university—it is a city. Indeed the "colleges," of which there are about thirty, are widely scattered through the city. One might drive through the city without even suspecting that there was a college in it, so far as sight of buildings or campus is concerned. It was among nine of these colleges that the 900 Friends were distributed for lodging and meals.

* * * *

In the morning these Friends met in yet another location for small worship groups, followed by discussion group meetings. These lasted till noon and then, after lunch, there was an open period until five o'clock when all convened in one room, the Town Hall, for full sessions. In these meetings there were either set speakers or discussions. Again in the late evening, after supper, the full sessions convened again.

* * * *

Back again to the physical setting—the Town Hall is a long rectangular room, seating about 1000 or more, with a main floor and a balcony on three sides. It is definitely Victorian, and elegant with exquisitely carved woodwork. Perched on each arch that runs

through the balcony are great carved representations of classical figures posed in keeping with the story that has made them well known. From these arches a high curved ceiling, covered with wood carvings, rises in a great sweeping arc. It is well nigh lost, in its vaulted height, from one's attention. This is hardly a Quaker Meetingroom, so far as the question of simplicity is concerned. Soon the elegance was forgotten in the spirit of the gathered Meeting.

* * * *

From the Clerks' table a sea of faces from about thirty countries completely calls one's attention from a Victorian hall to a 1952 assembly of people. Here were Friends, Friends, Friends.

* * * *

Though the Conference was almost completely English in speech, it was not quite so. Spanish, French, German, Japanese, Scandinavian languages and doubtless other mother tongues were among us. In some cases translators sat by those who had difficulty in understanding English. On one of the buses we heard almost every morning that greatest common denominator of languages, Esperanto, as two of its devotees exchanged greetings and notes on the day. What a suggestion it brings to one's mind—the need for an "Esperanto" of the spirit to give us a common understanding across barriers, whether of language, race or nation.

* * * *

In an "assembly room" nearby sat the non-representative Friends who had come along with the representatives. Amplification carried the voices of the Conference to them. There were about 150 of them. During periods of worship, chiefly silent, this assembly held its own Meeting for Worship.

* * * *

Seventeen Rotarians were guests of the Oxford Rotary Club, which planned a luncheon despite the fact that it was a general holiday.

HEARD HERE AND THERE

You Quakers are a standing perplexity to the rest of us whose traditions and practices are, for us, almost essential. — Oliver Tomkins of the World Council of Churches.

* * * *

At the base of "Missions" is *mission*—the gospel of which our service is an expression. — Norman Goodall of the International Missionary Council.

* * * *

Translation has been defined as the transferring of thought from one language to another without spilling a drop. It is an ideal, but not easily attained.—Alexander Purdy.

As the Sessions Proceeded

Here is a brief review of what happened in the day to day development of the Conference.

Monday. Friends arrived like tides of humanity, most of them by train from London, where many of them had been welcomed at a tea given by local Friends. They had several hours to find their lodging and prepare for the first session in the evening.

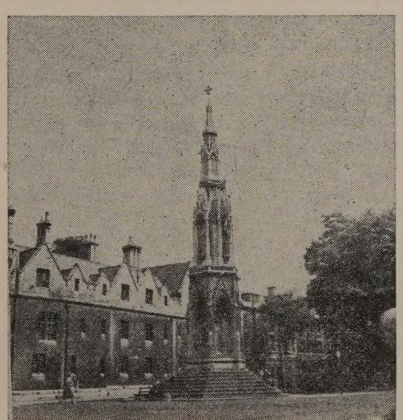
The Meeting opened with Wilfrid Littleboy, Clerk; Errol Elliott, Assistant Clerk; and Archer Tongue, Secretary, at the table, flanked on either side by representatives from different areas.

Redford C. Harris, Clerk of London Yearly Meeting, welcomed visiting Friends with well chosen words of review, lifted from Friends' more remote and nearer history. The Assistant Clerk responded on behalf of the representatives. We were exhorted to "loosen up," speak freely with one another and make full use of our fellowship opportunities.

Roger Wilson, an Oxford man and Friend, gave a very stimulating review of Oxford educational methods.

Tuesday. D. Elton Trueblood gave the opening challenge to Friends, reviewing our failures as well as our opportunities and contributions. One who watched the assembly could easily see Friends rising to his call.

There was an ecumenical (long word, but a good one) atmosphere in the session spoken to by Oliver S. Tomkins, Associate General Secretary of the World Council of Churches, and Norman Goodall, Secretary of International Missionary Council. We were led to see ourselves as only one part of the Christian Church in the world today. There was keen appreciation for the messages of these churchmen, who brought a wave of laughter when they said that Friends are "a standing perplexity" among the world churches.



Oxford, the intellectual capital, has a history of severity on prophets. Here the first Quaker emissaries were thrown into the lake and otherwise mistreated. Yet earlier in their history, in the 1550's, Ridley, Cranmer and Lattimer were burned at the stake near this monument, which has been erected to their memory.

In the evening session Alexander Purdy put spirit as well as structure into our thinking about the nature of our Christian life and witness under the title "Man's Condition and the Christian Answer."

It is not common for Friends of the non-pastoral persuasion to sing on worship occasions, such as that which ended this session, but we stood and lifted together our 900 voices on Whittier's "Dear Lord and Father of Mankind." It was clearly in right order.

Wednesday and Thursday. Omitting the daily worship and discussion meetings, we review here only the full sessions. From the history of the service of Friends and from the story of missionary activity, Lewis Hoskins and Ward Applegate, respectively, pointed up the high lights of those services for today, and the opportunities for tomorrow. These were concerned with outreach. The same theme as applied to our local Meetings and communities was spoken to on the following day by two English Friends, Harold Loukes and Kathleen Slack. These messages tendered the hearts of Friends and made us remember thoughtfully our Friends at home.

During this time there was one united meeting for worship, with hymns and messages from the silent waiting. The Conference was finding itself—only in worship could its center be felt and released in spiritual power.

An evening of relaxation planned by the nine groups brought a spirit of cheerfulness and fellowship to Friends.

Friday. This day was "different" for it featured a garden party on the Worcester College lawn where scaffolding for the picture of the nine hundred has been erected and where a huge tent, precaution against rain, held the tables filled with food for tea. It was also a photographic field day for the scores of Friends who carried cameras. Huddles of Friends formed and reformed as we became at ease after strenuous meetings.

A great public meeting to which all Friends and Oxford citizens were invited was held in the Sheldonian Theater where Ranjit Chetsingh of India, Margaretha Lachmund of Germany and Henry Cadbury of America spoke on "The Life and Witness of Friends."

(Continued next page)

Saturday. The full sessions began to receive from the smaller morning discussion groups an introduction of those topics and the whole conference was invited to participate. Here we began to "loosen up" from the series of planned sessions. Discussion was generally lively and much of it very good and to the point, though from divergent points of view. For today it was on "Christianity in a World of Tensions."

Sunday. There were Meetings for Worship in several of the colleges and a programmed meeting at Town Hall with Norval E. Webb in charge.

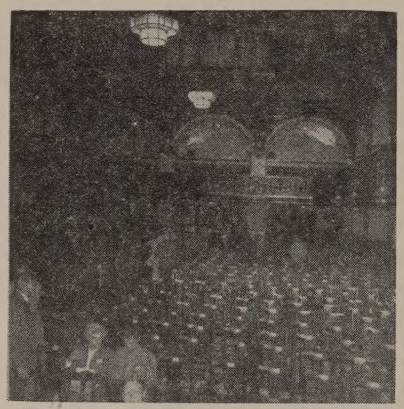
Another general discussion in full session was held on "Interpretation and Outreach of Our Faith." It was interesting to note the different approaches and the kinds of people to whom Friends appeal in their outreach. On the continent of Europe Christianity as expressed by the churches is in rather bad repute in the minds of many people who feel cut off from all vital religious association. These are the people with whom Friends are especially concerned. In Britain the approach is more frankly made to people in general in terms of Christian beliefs and terminologies. In America, at least toward the West, there is more of an outright evangelical appeal.

Another hour of united worship in silence, song and witnessing ended the day.

Monday and Tuesday. Again after a morning of worship and discussion groups the full sessions were held, the first two on "Peace and War." Friends were led to the sad fact that our testimony has weakened, but seems again to be gaining somewhat as young Friends take up alternative work or refuse military service. Older Friends were also challenged to take their part in peace service, to simplify their lives in keeping with the responsibilities of peacemaking, and to make their daily service and expression of the Christian way of life and thought.

The closing session moved with grace and good spirit as the two messages were read in their final form and an open Meeting for Worship followed. The spirit of the Meeting rose like a tide as our hearts filled with gratitude to God and to one another for nine fruitful days, now fulfilled in a great Meeting. Again we rose and sang, "Dear Lord and Father of Mankind"—silence, deeply felt, then the beautiful closing minute by Wilfrid Littleboy, and the Conference was history, but a history that will flow like a stream through the years ahead.

What did it all mean? It would take every Friend to answer. Certainly it meant that Christ had been among us, binding us into the one bundle of love. A deepened fellowship had been created. We had learned from one another. "Silent" Friends had sung together. "Singing" Friends had learned more of the meaning of a living silence — they had felt it, it worked. But by whatever practice, we returned never to be quite the same people again, for we had met Christ and some measure of his transforming power had touched and lifted us.



This picture of the room in which the Conference met is dim, but gives some idea of the physical setting of the Conference. It is taken from the platform.

HEARD HERE AND THERE

A man is saved when none of him is wasted. — Quoted from the late Agnes L. Tierney.

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Some of our best Quaker workers are not members of the Society and may never be. It shows how a spirit of service reaches far beyond our borders.—Lewis Hoskins.

* * * *

"What came out of the Conference?" you ask. I answer, "I came out of the Conference, as did every other one."—Quoted from the late Raymond Binford after the Conference of 1937.

* * * *

Someone asked Edmund Harvey, who for years has been a member of Parliament, "Is it possible to be a member of Parliament and a Christian?" He answered, "Yes, but it is very difficult to be one while you're getting there."

* * * *

Said one man Friend, "I don't know what it is like to be a grandmother, but the joy must be in knowing that you are wanted again."

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Truth is written in the Bible, but it is first written into the universe.—Harold Loukes.

* * * *

Coming to Oxford is like going to heaven — you meet someone on the street and exclaim, "Why, John, how did you get here?"—Elton Trueblood.

We have a right to a little optimism when so much is said on the other side; never in history have so many cared so much for so many others—witness the healing arts.—Alexander Purdy.

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Publishing truth is like music. You can't tell it merely, you must experience it. Bringing people to experience it is the end.

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The Conference was again reminded that "we have been innoculated with a mild form of Christianity which makes us immune to the real thing."

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Christianity, rightly lived and spoken, faces a revolutionary world with the Christian revolution.

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Let us not judge the ideology or practice of one nation by the needs or circumstances of our own. — Leslie Metcalf.

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Christ gave no blueprint for building the world order, but he touched the problem exactly where every man lives in the streets of our cities.—Alexander Purdy.

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Let us disarm our minds of fear and remember that there are no short cuts to peace.

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Should we not have a commission of exploration to go further in this question of our responsibility to our disturbed world?—Alvin T. Coate.

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In the Christian view man is not a means to an end even though that end is a political millenium. That is the point where Christianity basically differs from Communism. — Gerald Bailey.

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Should we launch a movement for brotherhood as our forebears launched one for the abolition of slavery?—Sam Legge.

REGARDING THIS SPECIAL ISSUE

This review of the World Conference is necessarily very sketchy and lacks much that inspired Friends who attended. There will be further reflections in following issues. There will also be a printed report which reflects much of the content and significance of the Conference coming from the press in September.

There will be yet another booklet about December or January as a kind of study and review of the Conference emphases.

Readers who were also representatives are invited to send in their suggestions. The many photographers may have a few pictures they would like to submit. We can't use many but we should like to see them.

The Editor

The World Conference Through English Eyes

By J. Philip Wragge

LONDON 1920, Philadelphia 1937 and now Oxford 1952: this new landmark in the history of the 20th century world Quakerism for which we have prayed and prepared for so long is now behind us. Has it been, as the Study Booklet said, "just another conference" or has it been "the rebirth" which most of us needed and for which we all hoped? These immediate impressions will not attempt an answer which must await a longer reflection and perspective; suffice it to say now that we have all left Oxford humbled yet uplifted by a transforming experience which will be translated into our everyday personal and corporate lives; and whilst the Conference felt it right to send out a verbal message to all men, it is by the living messengers who were actually present that Oxford will ultimately be judged.

The exercise of the Conference for me was expressed thus in three headings — Worship, Words, Witness and Works.

Worship. The center of our time together was the morning period of worship when as creatures, finite, dependent and imperfect, we both bowed in awe and reverence before and yet were lifted into communion with God the Creator, infinite, independent and perfect, in whom we live and move and have our being; as we met in groups day by day we were brought into a growing fellowship of confidence, trust and unity one with another that overcame our differences of environment, tradition, race and language, etc; the Light, as Fox saw, does indeed lead into unity and more things were made possible in the Conference than perhaps we know because of our common worship together.

One of the things that puzzles us English Friends with our tradition of silent worship is the pastoral system, and whilst being under no illusions as to the spiritual poverty of our Meetings, we have felt uneasy to think that from a numerical point of view, programmed Meetings are far more typical of 20th century Quakerism as a whole than our silent ones. This Conference has been tremendously important in helping Friends to understand their different methods of worship. I know many English Friends who have an entirely new outlook on programmed Meetings as a result of discussions with pastors and pastoral Friends; we hope too that those accustomed to the programmed Meeting may have a new appreciation of the possibilities of silent worship. True worship is always a human response to the Divine initiative and whatever methods we may use, the important question for us all is whether or not we are faithful to the leading of the Spirit both through the spoken word and in silent waiting: perhaps the real distinction is not between programmed and unprogrammed but living and dead Meetings.

Words. The Conference constantly reaffirmed the fact that our Quaker faith is the Christian faith; there was remarkable unity about this. God whose nature is love has created a world in which free moral personalities, who are His children, can develop: their destiny is eternal fellowship with God but, misusing their freedom, they have sinned against His purposes. Yet God's love is such that He still seeks men, His redemptive purpose culminating in the life, death and resurrection of His son, Jesus Christ, Our Lord, through whom men's broken fellowship with the Father may be restored. Or, in our own Quaker terminology— the light that enlighteneth everyman is God revealed in the souls of all men in measure; it is this same light which shone fully and savingly in the historic Christ and which we may know now as the contemporary inspiration of the Holy Spirit leading us into new truth.

As Friends we have always been aware that intellectual assent to this or that verbal statement does not guarantee a living faith; yet though faith can never be contained in words, we must communicate it and express it in words as far as we can. Here we come up against serious difficulties: for one thing, the great Biblical words of the Christian faith are open to varying interpretations; for another, how can we make them significant for our own day and generation? Again, in some European countries and mission fields, the very word Christian is so identified or associated with ecclesiasticism, churchianity, a repellent theology or hypocrisy that people are not ready to listen to a message in Christian terms. What can we do here, remembering that we cannot water down the truth entrusted to us? This brings us to the last point.

Witness and Works. Whilst we are called to proclaim the gospel, the good news in words wherever possible, it is equally and often more important to embody it in lives of loving service to our fellow men, trusting that they may see our good works and come to glorify our Father which is in Heaven. Deeds often speak louder than words. Here, we were painfully aware of the gap, both corporate and individual, between our precept and practice and could speak in our message to all men of our "humility for our share in the world's shame." The demand not only for more life in religion but for more religion in life resulted in our appeal to all Friends "to make a new 'holy experiment' in practical living" whereever we are, in our family life, our peace making and our contributions to industry, politics, economics, race relations and so on. The crucial test is here — do we exhibit the fruits of the Spirit over the whole relationship of everyday life? The Conference came to a deep peace in recognizing that the grace of God alone is sufficient for this;

(Continued next page)

PICTURE IDENTIFICATIONS

Front Cover

Upper left: Harry T. Silcock (left), Chairman of the Conference Committee, greets William Nicholson, former Secretary to London Yearly Meeting. Wilfrid Littleboy, Presiding Clerk of the Conference, stands between them. Back of them is the large tent in which tea was served on the afternoon of the "Garden Party" and photographic field day.

Upper right: African and American Friends look at the Luragoli Bible which Joeli Litu helped Emory Rees and others to translate. Left to right: Hezekiah Ngoya, Leonard Hall, Joeli Litu, Errol Elliott, and Fred Kamidi. This is the first copy from the American Bible Society and was presented by them to Joeli Litu.

Lower left: England and America in friendly banter. Archer Tongue (left), the busy Executive Secretary of the Conference Committee, has a between-sessions exchange with Norval Webb, the Presiding Clerk of the Five Years Meeting.

Lower right: These Friends are never "at ease in Zion," for they are peacemakers and for such there is no long "time off;" but a little rest must come into the life even of a peacemaker. Here, more or less in repose, are (left to right) Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation; Elton Trueblood, Chairman of the Friends World Committee; and Ward Applegate, Chairman of the American Friends Board of Missions.

and in asking for strength suited to our tasks rather than for tasks suited to our strength, we knew that we must be born again, and again, and again.

Looking back, one may ask many questions — was the whole Conference over-planned, were we "talked at" rather too much in the opening days, ought not we to have had more time for discussion, could not we have heard the voice of the Assistant Clerk more often. . . But we have all brought away many memories some of which will fade, others of which will remain. There was the hush that comes over a vast assembly at the rising of the Clerk, the right and inevitable tension between the planned organization of a Conference and the spontaneous life of the Spirit that sweeps it aside, the first hand awareness of membership in a world wide family, a fresh sense of the condition of men the world over, the tradition and atmosphere of ancient and learned institutions, old friendships deepened and new ones made across the world, and happy laughter...

The privilege of holding the Conference in England was, or course, a major responsibility for English Friends; we were glad to bear it as best we could and hope that our much talked of reserve and formality of character were soon broken down and that all those who visited our shores were really at home with us.

CO CIVILIAN WORK PROGRAM NEWS

Selective Service officially started the CO civilian work program on July 1. However, individual 1-O's will not feel the effects of this move immediately since it will probably take some time for the government to issue actual work orders. The first step will be the call-up of 1-O's for physical examinations, and these calls will depend on the availability of approved 1-O jobs which are now relatively few.

Although American Friends Service Committee projects can absorb a limited number of qualified 1-O's, recent discussions with Selective Service have raised some basic questions about the authority which the AFSC would be allowed over those 1-O's. These points depart from a previous understanding with Selective Service and must be resolved before the AFSC can go on the list of "approved" employers which will be sent to local draft boards.

Further data on the CO work program may be obtained from Meeting draft counsellors, from George Loft, AFSC Coordinator of CO Services, 20 South 12th St., Philadelphia 7, Pa., or from the Counselling Service of the Board on Peace and Social Concerns, 101 South 8th St., Richmond, Ind.

FROM THE

LABOR DAY SUNDAY MESSAGE— AUGUST 31

OF THE NATIONAL COUNCIL OF CHURCHES

"Come unto me all ye that labor and are heavy laden . . ." To most of God's children these words bear the same meaning today as they did when they fell from the lips of Jesus—carpenter, teacher and Son of God—in the hills of Galilee. The majority of mankind is even now heavily laden with the burdens that must be borne merely to stay alive from day to day. It is hard for us who live in a favored land that God has so richly blessed to realize that for men and women in many other lands life is a daily struggle to obtain sufficient food to provide nourishment for them and their children.

Evidence is mounting that men today have both the information and the means adequately to feed and clothe the increasing populations around the world. The burden of sensitive hearts in 1952 is to find the will and the way to apply our knowledge and resources to this end. Our government has put into effect on a modest scale plans to help other peoples and their governments to learn how to increase the available supply of food and clothing . . .

For many years the churches have had their own "Point Four" program. They have sent to other countries as missionaries men and women trained in education, medicine, and agriculture to help people directly and to teach them to help themselves. The National Council of Churches is ready to join with the labor movement and other groups in a continuing effort to aid the poverty-stricken people of the world to shed the burden of their poverty . . .

As a nation we face a major peril in our possible failure fully to interpret and accept the heavy responsibility that flows from the power we have as a result of the natural wealth that God has given us. We of the church, on this day set aside to honor the dignity of labor, should pray for humility that power may not make us arrogant, for moral integrity that our abundance may not betray us into weakness, and for faith that the confusion of our time may not cause us to lose our confidence in the ultimate victory of justice and brotherhood.

HEARD HERE AND THERE

Only by persuasion can the racial conflict be resolved. Are we aware of the great amount of improvement that has been made and is now continuing in interracial relations?—Robert Frazer.

We often fail to see the hidden violence in our suppression and segregation practices.—Bayard Rustin.

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In some countries to say, "I am Christian" is to imply that I am a Catholic or perhaps a Calvinist. We must know to whom we are speaking.—Myrtle Radley.

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There are people in some areas who feel that they almost have to knock down our doors in order to become a Friend.—Cornelius Kruse.

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Friends, make your Meetinghouse a home, a place where children and young people love to come and enjoy one another.

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Let us undertake some new step, some new discipline, as we return to our homes.—David Stanfield.

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The only alternatives are not either forcing the issue or "compromising." There is one of active persuasion which leaves no enmity trailing behind.

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Let us put a bookmark in the pages of history here, marking a time when with genuine concern we spoke to our day.—Raymond Wilson.

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The missionary movement of the future will be in the hands of technicians, spiritually motivated. — Herbert G. Wood.

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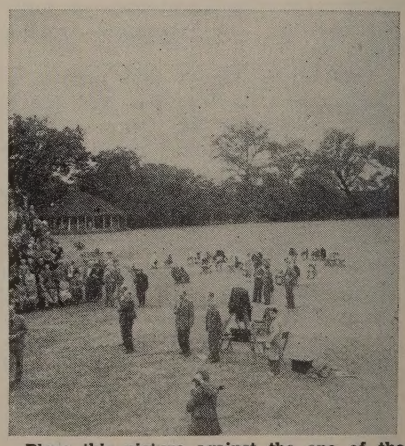
European Friends speak more about confused and disillusioned people to be found and gathered; British Friends speak of men spiritually displaced, as do Friends of Philadelphia; whereas Friends in the midwest and western part of America speak of sinful men— while all Friends acknowledge that sin is at the bottom of the world's need.



Place this picture against the one of the Conference in full and you see the photographer and others against the broad expanse of the Worcester College Garden.

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

FIRST QUAKER MEN CHARTER PRESENTED

Quaker Men Secretary, Merritt Murphy (right), is shown presenting the first Quaker Men Charter to Wilbur McCracken (left), president of the Little Ridge Quaker Men (Indiana Yearly Meeting).

Looking on, left to right, are: Orville Fisher, pastor at Little Ridge; Ray McCracken, president of Indiana Yearly Meeting Quaker Men; Robert Zimmerman, vice president of Indiana Yearly Meeting Quaker Men; Russel Harvey, project chairman of Little Ridge Quaker Men; Frank Wright, vice president and program chairman of Little Ridge Quaker Men; William Brewer, secretary-treasurer of Little Ridge Quaker Men; R. Ernest Lamb, who gave the charter presentation address; and John Compton, Executive Secretary of Indiana Yearly Meeting.

The first charter issued by the new organization, Quaker Men, was presented in a public program at the Little Ridge Friends Meeting near Fairmount, Indiana, in Indiana Yearly Meeting, Sunday evening, July 20.

The Little Ridge Quaker Men Unit was the first in the nation to qualify for a Charter under the Quaker Men constitution and by-laws adopted late last April.

The presentation was a momentous occasion attended by many Friends and Quaker Men leaders—an occasion that promises to become a milestone in Quaker history because it marked the beginning of a new era in the Society of Friends, an era of cooperation and unity among Friends men.

R. Ernest Lamb gave the presentation address, while the charter was presented by Quaker Men secretary Merritt Murphy to Wilbur McCracken, president of the Little Ridge Quaker Men. In the devotional meditation, Frank Wright, vice president and program chairman of the Little Ridge Quaker Men, emphasized that Christ needs men who are busy, who have a vision, and who are willing to sacrifice.

Ernest Lamb pointed out that there is a place for every man, and with the Lord every man should be in his place.

"The Lord has a place for Quaker Men," he asserted, "and our concern should be for Quaker Men to find that place!"

This widely known and greatly beloved Friend, who certainly could be called one of the "fathers" of Quaker Men, related some of the things Quaker Men can do.

First, study to show themselves approved as Christian workmen.

Second, work together in such projects as the Lord's Acre, grounds cleaning, church remodeling and redecoration, and in the building of youth camps, which he said largely are a product of Quaker Men.

But a concerned Quaker Man must be more than just a skillful worker, Ernest Lamb declared. He must be concerned for youth confronted with the liquor traffic and moral temptations of the world, and he must be concerned for the spiritual life of Friends Meetings.

"It is not a disgrace to be small," he said, "but it may become a disgrace to be content to remain small."

Among those in attendance were John Compton, General Superintendent of Indiana Yearly Meeting; Ray McCracken, a member at Little Ridge who is president of the Indiana Yearly Meeting Quaker Men; Robert Zimmerman of Muncie, vice president of Indiana Yearly Meeting Quaker Men; and Charles Gustafson and Leonard Compton of Carmel Meeting in Western Yearly Meeting.

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The comment has been made that the men's organization in some Meetings has so much competition from other organizations in the community that it is difficult for it to survive.

If any Quaker Men unit ever becomes just another organization, it has no right to survive!

The purpose of Quaker Men is to be an active agency for the advancement of Christ's Kingdom and the promotion of the Christian way of life.

All of us Christians, and even many non-Christians as well, agree that the one hope in a tense, war-torn world is Christianity.

Christianity alone has the solution to hatred, greed, prejudice, communism, strife, jealousy and misunderstanding.

Any man who wants to enlist in the Christ-given mission to Christianize the world can do it through Quaker Men!

* * * *

Charter Honor Roll—The following Quaker Men Units have qualified for Quaker Men Charters during the past month:

Ridgefarm, Ill. (Western Yearly Meeting)

Muncie Memorial (Indiana Yearly Meeting)

President of the Ridgefarm Unit is Joe Pugh. This organization, which has been functioning for several years, is retaining its original name of Ridgefarm Western Churchmen.

Nick J. Jensma, secretary-treasurer of the Quaker Men of Friends Memorial Church of Muncie, reports they have accepted the new constitution of Quaker Men and are "striving to help the movement."

* * * *

Program Suggestion—With the coming of fall and the end of the summer vacation season, a splendid way to bring all the men of the Meeting, and the boys as well, into a spirit of fellowship and enthusiasm for the coming winter months is to hold a Father and Son program. It may be in the form of a banquet, or may be an evening program with light refreshments.

A Father and Son program always has a great deal of popular appeal. Men who do not have a son may "bor-

row" one for the evening, inviting a boy who has no father or whose father will not be present. Be sure to plan a program of interest to boys. An idea that works well with this type of a program often times is a hobby show, with hobbies of fathers and sons being placed on display.

* * * *

There was a splendid attendance at the California Yearly Meeting Quaker Men banquet, with more than 200 men and boys representing nearly every local Meeting. Some Meetings had delegations of from 15 to 24 men.

Interest in the men's organization was reported high. The program included community singing, special musical numbers, and a message by a minister from the Central America Mission Field, Emelio Salgado. He helped all to realize the possibilities of native workers in the mission field and the responsibilities of carrying the Christian message to more of the Central American people.

The banquet was held at East Whittier Friends Church, which is only a few miles from the Whittier church where the United Society of Friends Women held their banquet.

The California men this summer are sharing in the project of rebuilding the chapel at Quaker Meadow Camp, which collapsed last winter under the terrific weight of snow (about three times normal). The cost of rebuilding is estimated at $5,000 to $6,000.

California Friends are reported appreciative of what Quaker Meadow Camp does for the Yearly Meeting membership and always are liberal in supporting it.

* * * *

Project Suggestion—There is much inspiration and fellowship to be gained in visiting other Quaker Men Units, as well as the beneficial exchange of successful ideas and suggestions. Why not make plans for a car load or two of men from your Meeting to visit the men of another Meeting? Try it!

If you visit three or more Units during the year, it will give your group a point toward an Honor Certificate of Achievement.

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Here and There: New York Yearly Meeting's representative on the Quaker Men Executive Council, August Garone, reports a growing interest in the organization of Friends Men in his Yearly Meeting. He recently ordered additional copies of the Quaker Men folder and the Constitution and By-laws for distribution at New York Yearly Meeting. The folders are free to any Meeting desiring them, while the Constitution and By-Laws cost 10c each to cover printing cost. Order from

(Continued on page 295)

London Reflections

By George H. Gorman

July, 1952

Before this article reaches America the third World Conference of Friends will have opened. The main lobby at Friend's House has already been transformed into a cosmopolitan centre, in which Friends of many races and colours are congregating. At one end is the reception desk which is staffed by London Friends ready to help visitors with information on the best ways in which to see the sights of the city. Among the most popular outings are the walks around the old parts of London conducted by George Edwards, the great authority on "Quaker London." As Archer Tongue said to me, "He walks the Americans off their feet and they love it."

Fred Smith's Adventure

Not all American visitors require guides to take them round London. Notable among these adventuresome spirits is Fred E. Smith of Indiana. He walked off on his own to explore the West End and found himself in what was obviously an important street. He approached a friendly looking gentleman and asked where he was. Regent Street was the reply, together with a polite enquiry whether he was looking for a particular shop. No, said Fred, he was just window shopping, and looking at the sights of the city. Whereupon the stranger told him of places he should visit. Fred Smith was greatly impressed by his kindness, and offered to show him around some American cities if ever he should be in the States. Much to his surprise the Englishman said that he was going to America that very evening. Fred said he was sorry about that as he personally would not be returning until the end of August when he had a reservation on the Queen Mary. The Queen Mary, said the stranger, handing him his card—now just you pass this card in when you get on board and take breakfast with me. I'm the Captain!

The Conference Office is working at full pressure to check in representatives as they arrive, and to help them with their travel plans. A Press Conference has been held for representatives of newspapers in this and other countries.

Pre-Conference Activities

Amongst those who have so far arrived has been Errol T. Elliott, who has travelled already in Ireland and Scotland, and is now at the gathering of Friends interested in Ecumenical problems at Woodbrooke, Birmingham, to be followed there by a two day conference of Steering Committee members, Discussion and Worship Fellowship Group leaders. To list all the many activities now being held would take more space than can be spared. A few special events call for mention. Many American Friends have visited the 250th Anniversary Celebrations at Saffron Waldon School where a Pageant representing the history of the school is being performed by staff and scholars. A happy social occasion has been a garden party given at Old Jordans Hostel by Stephen and Alice Thorne for Friends they met during their stay in America.

Friends from the Pacific Area have met together for a preliminary conference including among their number Ranjit and Doris Chetsingh from India and Tokuya Azumi from Japan.

The Quaker Garden

Some American Friends were among the large company that witnessed the opening by the Mayor of Finsbury of the Quaker Garden in Roscoe Street in the City of London. The story of this plot of Quaker land is told in the words on a flat memorial stone of Westmoreland slate which says, "This garden is on the site of Bunhill Fields Burial Ground which was acquired by the Society of Friends (Quakers) in 1661. The remains of many thousands of Friends lie buried here, including George Fox, the founder of the Society who died 13th January, 1691." In the official records of the Society the purchase of the land is said to be for "use and service of the elect people of God in scorn called Quakers." Further land soon had to be bought because of the 1,100 Quakers' deaths due to the great plague of 1665. The whole area suffered great damage in the London blitz, and now has been laid out as a public garden with a practice cricket pitch and a tennis court by the Finsbury Borough Council to whom it has been leased by the Society. The official ceremony included a period of silent Quaker worship and speeches by public personalities including those by Gurney Braithwaite M.P. who is Parliamentary Secretary to the Ministry of Transport and his brother John Bevan Braithwaite, the Chairman of the London Stock Exchange. Although of a Quaker family neither are now members. A third brother, Frederick Braithwaite, who is still a Quaker, told of his father's interest in Bunhill. After the ceremony a tennis match was played on the new court by P. J. Brophy of Australia and S. Stockenberg of Sweden, both of whom have recently taken part in the Wimbledon Championship Meetings.

The Third Year of the Advance

The Christian Nurture of Persons

By Harold N. Tollefson

Leonard Hall

The Friends Advance is coming into its own among Friends of the Five Years Meeting. Since its introduction at the sessions in 1950, it has guided Friends along two paths of corporate action. The first Emphasis was *The Local Meeting Fellowship,* in which these vital factors were stressed: a sense of "togetherness;" a deepened spirit of worship; a concern for the inactive, nonresident member; the creating of cooperative endeavors with the Yearly Meeting and the Five Years Meeting.

During the current year the Emphasis has been *Evangelism and Outreach.* The brochure prepared has been widely distributed and has been welcomed by many Meetings, who find in it a challenge and a guide for their concerns and evangelistic programs. One Friend expressed himself enthusiastically by saying, "I read it again and again, and find a new thought or idea each time. It is growing on me all the time."

As the weekly bulletins, monthly newsletters and Yearly Meeting periodicals come to the office of the *Advance,* we have become conscious of the application of this Emphasis across the nation, and rejoice with you in its effective ministry in local areas. No printed book can change men's lives by itself, but as the thoughts and ideas are translated into action, lives *are* changed. So we trust that continued use of the brochure, "Evangelism is a Spirit," will continue to help Friends in their *Advance* program and create a new fervor among us that will win many to the Kingdom and draw us all closer together in things of the spirit. We must not only advance in the local Meeting, but we must also advance in our corporateness as Yearly Meetings and a Five Years Meeting.

We are approaching the time for an additional Emphasis, *The Christian Nurture of Persons.* The most important factor in this *Advance* is the individual. Friends have always stressed the worth of the individual, and the integrity of personality. In the light—or darkness—of present world conditions, this witness is of great importance. But the concern is sharpened when we seek the Christian nurture of a person. The spiritual quality of individuals is our first objective.

A brochure is being prepared, similar to that previously issued. It will consider carefully, with helpful suggestions, materials and organizations, what happens to a growing individual, and what factors affect this growth. We are attempting to watch a child grow, from infancy to youth, to maturity and old age. The home, the Meeting and the school are brought to bear upon him, giving the opportunity for development and the responsibilities laid upon him. A few pictures, illustrative examples from Friends groups, and a list of books, opportunities for schooling, needs for his dedicated service will be incorporated in the brochure. It is in process of printing now, and we hope for its mailing early in August. Read it, study it, use it in your Meeting, your Sunday School, the youth groups, and as individuals. What is the object of all this printed material and the correlated material being prepared by the several Boards of the Five Years Meeting? It has one objective: *your* spiritual and intellectual development. We are concerned that you, your child, your parents will continue to grow "in wisdom, in stature and in favor with God and man." That is *Christian Nurture* as we endeavor to express it in the *Advance.* We believe that we can surround a child, a youth, an adult, with Christian teaching, Christian personalities, Christian activity and Christian service opportunity to the extent that such a person will voluntarily and enthusiastically commit himself to the service of Christ and the church. We also believe that we have such a responsibility as a body of Christians to provide this "nurture" in the home, the meeting for worship, the Sunday school, our schools and colleges for the *sake of the individual* and not for the institution. The emphasis that Jesus put upon his ministry was not the establishment of an institution—helpful as it may be—but for the individual and his spiritual and intellectual development. We dare not do less than He, in the light of His life, His teaching and His redemption.

In the promotion of this Emphasis the responsibility is placed upon several groups of Friends, as well as the parents themselves. The Board on Christian Education, the Board of Education, the Committee on Stewardship and the Committee on Ministerial Training of the Five Years Meeting have shared in the preparation of the brochure. They are prepared to implement the concerns indicated in it. We place upon similar committees in the Yearly Meeting and the Monthly Meeting the major responsibility of seeing that the material is used and the concerns carried forward as way opens. We can do little at long range. The initiative and the active leadership must come from the local Meeting. As Friends have caught the vision of the extension of the Kingdom through evangelism and outreach, we believe they will sense the vital need of nurturing young Christians, of every age group, and guide them into active service in the church, whatever their vocation may be.

Let us not drop our hands and say we have done enough. Let us remember that the *Advance* is not a program to be observed and folded up as a memento of past experiences. It is a *spiritual motivation* that grows and *grows* and *grows* until time loses its power to limit, and space is lost in the concern for "all the world." It is a cumulative factor, that begins with the local fellowship and is not content until it embraces Christians of all nations in its concern. Read again the original brochure, distributed at the sessions in October, 1950. Read *The Call,* sent to all Meetings in the Spring of 1950. Study the recent brochure on Evangelism and Outreach. These are "undated" materials, and should be kept on "active file" in every Meeting. There is a limited supply of them for those who have misplaced their copy, or desire one for personal study and action. The responsibility for a spiritual advance rests upon every member of every Meeting in the Five Years Meeting. It also rests upon every elder, committee person and minister of these Meetings. It is shared by the leadership of our Yearly Meetings and of the Five Years Meeting. *If each one is faithful we will have a spiritual upsurge* that will remove our petty differences, increase our support of the work, enlarge the borders of our Meetings, and change the moral tone of our communities. Get under the concern and pray the prayer of the young Friend of recent years, "God grant to our church the spirit of understanding which shall give her the eye of a seer, the voice of a prophet, the place and power of a leader." Our country needs such leadership. The Church should provide it. Friends share that responsibility. Speak to the people that they go forward!

Correspondence

FROM RAMALLAH AND BACK

To the Editor:

As we prepare to return to the Ramallah Friends Mission, it is of considerable interest to recall the experiences of nearly seven months spent among American Friends. After an unusually long, eventful and stormy voyage on a Norwegian freighter, "Fernfiord," which left Beirut October 26, took on a load of chrome ore and tobacco in Turkey, and then turned hopefully toward the USA but was forced to put in at Gibraltar and later Lisbon for repairs, we reached Newport News on December 14 after weathering a terrific storm north of the Bermudas.

We proceeded to Elmira, New York, to spend our first Christmas in nine years with our son, Richard, and his wife. (When we left Ramallah we had expected to be with them before Thanksgiving Day.) Our first speaking assignment was in Collins, New York, where we found Friends receptive to our concern that America come to realize that "man shall not live by bread alone but by every word that proceedeth out of the mouth of God." In fact, this has been our message to rich, powerful, generous America. The less materially wealthy people of the earth—especially the Arab refugees—are not nearly so much interested in our "bread" as they are in our concepts of "understanding, justice, and love." If American Friends wish to help advance the cause of world peace, they would do well to consider these words of Jesus both for themselves and for their neighbors.

After our brief visit in New York State, we spent two delightful and inspiring week-ends in North Carolina. There at Greensboro, Guilford, Ashboro and Liberty, we received such a cordial, Christian welcome that our hearts were warmed and our spirits inspired as we felt anew the strong spiritual outreach of American Friends with a deep concern for constructive missionary activity. With varying expressions and sectional emphases, we have found this same underlying, characteristic, Friendly concern among Friends Meetings wherever we have been—from Massachusetts to Iowa and from New York to North Carolina. Our meetings in Poughkeepsie, Chicago and Montclair, in the New York City and Boston areas, with Women's Missionary Unions at LeGrand, Iowa, Kokomo, Indiana and Wilmington, Ohio, among Friends in Philadelphia and in Washington, D.C.—wherever we have gone, it has been the same. Friends *are* aware of the need for understanding and of the vital importance of sharing whatever they may have of material advantage and spiritual insights with their brothers and sisters in other areas.

Interestingly enough, we have had opportunities to meet with groups in the National Council of Churches and with leaders in other denominations. We have spoken at luncheons and at evening meetings where there have been remarkable expressions of interest in the situation in the Near East. During the month of June Christina Jones made a tour of the Baltimore area and also attended New England Yearly Meeting while Willard Jones went to Ann Arbor, Michigan, to attend the First Arab Student Convention to be held in the USA. All of these visits and discussions have brought to us anew a consciousness of the widespread interest which exists in our Ramallah Mission area and in appreciation of our strategic location as regards the East and the West. When Christina Jones appeared on television in Washington, D.C., to assist in the drive for clothing for refugees, it was not merely clothing which was involved but a much wider understanding of the underlying causes of the distress which made the appeal necessary.

As we leave America and return to our educational and other work, we hope that we may have left behind some additional material and some deeper basis of understanding so that Friends and concerned Christians in general in America may realize that their way of life cannot be protected adequately by money and munitions, but that it must depend upon *understanding, justice* and *love*—the love that casteth out fear, the love that regards God as Father and all men as brothers.

A. Willard and Christina Jones
Ramallah
Jordan

PAIN

The wall of pain is a narrow room,
And God is the doctor's skill,
And God is the nurse's patient hands,
And loved ones loving still.

The wall of pain is a cruel wall.
The will can no longer cry.
Death alone is the easy way,
And yet one does not die.

The wall is filled with echoed moans.
Wakeful hours creep.
The pain is old . . . The pain is new . . .
Oh, for painless sleep!

The wall is high and you cannot climb;
Your hands cannot hold or move.
Yet you do not sink, for the arm of God
Is beneath with unyielding love.

For love alone breaks the walls of pain,
Love in the doctor's skill,
Love in the nurse's patient hands
And dear ones praying still.

Oh Great Physician, God of Love,
Within the walls of pain
Reach forth and heal, release by death,
Or let sleep come again.

LELIA S. MARSTALLER

SELF EXPRESSION

I think I understand, O God of mine,
How Thy pent up emotions broke their bars,
And through the dark, abysmal skies of night
Flung out the glory of unending leagues of stars.

I think I know the loneliness in Thee
Ensconced alone upon a throne of space,
Till from the urn of Thine own heart Thou poured
The fertile flow of love that made the human race.

That passion to express Thyself, O God,
To deck thy skies with grand and fiery art,
Then make, and love, and bless such men as me,
Renews itself and burns aflame within my heart.

HAROLD H. FLETCHER

SEA AND SHORE

In, in—unceasing and never
Failing in compact and impact with shore—
High waves and low waves advancing forever
Come curling and breaking till time is no more.

In, in—where storm-lifted swelling,
Cast forth on the shore sand, is leveled its length;
Slow washes of calmness, wild heights of foretelling,
Wear land imperceptibly losing its strength.

In, in—waves differ in small ways
But ever advance through the sunshine or strife—
Like moments that break on the shore line of always
From the great sea of time, from the ocean of life.

FLETA PIERCE NEWLIN

WITH GREAT EXPECTATIONS

To the Editor:

It has been my pleasure to just finish reading the biography of Walter C. Woodward by Elizabeth H. Emerson. This book along with your recent editorial, "Friends Convene at Oxford," brought to mind that passage of scripture in Hebrews which rings as a challenge: "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfector of our faith." (Hebrews 12: 1-2)

There is often the danger of just looking back to a rich heritage, and being moved in a sentimental way without giving ourselves to the tasks and responsibilities that resulted in a Barclay, a Jones, or a Woodward. On the other hand, looking back can give one perspective and appreciation for the great accomplishments that have been made, and will continue to be made if we are as diligent and faithful.

The Woodward book tells the story of our Five Years Meeting during periods of great discouragement, but through the shadows, progress was being made. This is what an historical vantage point can do for us. We often get so close to a situation that we forget the stars are shining in spite of the clouds. *Advance* is taking place! We are going forward, and the future holds even greater accomplishments in a united program of service and outreach.

With great expectations, Friends can look forward to the World Conference's setting the stage for an ongoing experience of rebirth throughout our beloved Society. The new frontier is in the realm of the Spirit, and it is here that Friends can be leaders of men. We can have confidence that the world is going to increasingly look to us for guidance and help. The old ways are no longer adequate, and the statesmen are going to be looking for a people who know how to beat "swords into plough-shares."

In the immediate future our task is one of fellowship, worship and witnessing.

Fellowship is a distinguishing characteristic of Quaker groups. In its highest form it is not based on intellectual unity, but spiritual unity. One of the mottoes hanging on the wall of the meeting room in Stanley Jones' Ashram in India reads: "Here we enter a fellowship; sometimes we will agree to differ; always we will resolve to love, and unite to serve."

I am also concerned that we continually come to appreciate the deep meaning and importance of worship. Isaac Pennington wrote: "May the eye and heart in thee be kept open, and mayest thou be kept close to the feelings of life, and thy spirit be kept fresh in the midst of thy sufferings. Mayest thou find everything pared off which hindereth the bubblings of the everlasting springs, the breaking forth of the Pure Power."

Rufus Jones has perhaps given us the clearest challenge: "It will no longer do to say, when you are asked what Quakers stand for: 'I will lend thee a book,' or 'Thou shouldst read Barclay's Apology.' The only answer that carries weight is the revelation of unique spiritual quality in our lives and in our Meetings. We must be able to say to the inquirer: 'Come to meeting and you will understand what Quakerism is,' or 'See it revealed in James or John or Sarah or Susan.' "

Along with fellowship and worship comes the witnessing task. Let us never again go behind the monastery wall of "Friendly peculiarities." Let us be evangelistic, and witness to the saving power of God through our Lord Jesus Christ. Christianity is a religion of redemption, and it should be our testimony to help men understand that Christ imparts "the power to become." Through his truth and grace warriors can be made into peace makers, and all unredeemed social areas can be brought under the law of Christ. "And when we call him Savior, we call him by his name."

Let me express again my appreciation for the Woodward book, and also the coming series on the World Conference. To those of us who could not attend, it will mean a great deal. May we continue to be faithful to a rich heritage, and never forget the task at hand.

Richard P. Newby
4448 Washburn Ave. S.
Minneapolis, Minnesota

MILLARD V. POWELL

1905—1952

Millard V. Powell, son of Charles H. and Tula Coate Powell, was born in Springfield, Ohio, on June 8, 1905, and departed this life at Pueblo, Colorado, on July 14, 1952.

His early schooling and preparation for the ministry was received in Ohio and he later took graduate courses in social work at the University of Denver.

On August 23, 1929 he was united in marriage to Helen Elizabeth Getz. The Lord blessed this union with three children: Richard, Carolyn and Robert.

His pastoral ministry included two charges in Ohio with the Mennonite Brethren in Christ and three charges with Friends in Colorado at Timpas, North Avondale and Pueblo. Seventeen years of his life were given to social work through an organization known as Family Service, five years of which he was Executive Secretary of the organization. In addition to his social work, which was so dear to his heart, Millard Powell served efficiently in a number of executive positions in the Society of Friends. For thirteen years he was director of the Youth work of Pueblo Quarterly Meeting. For a number of years he served as clerk of the Quarterly Meeting. From 1944 to 1949 he was General Superintendent of Nebraska Yearly Meeting. At the time of his death he had served as Nebraska Yearly Meeting's representative on the American Board of Missions.

Surviving are his wife Helen, their three children, and a sister, Margaret Sensenbaugh of Dayton, Ohio, and a host of friends, all of whom join in saying, "A prince and a good man is fallen this day in Israel." To us it would seem that a worker has been called from the midst of life's task. But the words of his Master were, "Well done, thou good and faithful servant: Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

The funeral services were conducted by T. Clio Brown, General Superintendent of Nebraska Yearly Meeting, assisted by the local pastor, Richard H. Brown, and Joe W. Hodges, pastor of the Pleasant Valley Meeting in Nebraska. Interment was in Rose Lawn Cemetery.

QUAKER MEN IN ACTION

(Continued from page 292)

the Quaker Men Secretary, Carmel, Ind.

• The Fairfield Quarterly Meeting Western Churchmen of Western Yearly Meeting met July 15 at Center Meeting and heard an inspirational address by Larry Brandon, Vice President of the Indiana Farm Bureau.

• R. Ernest Lamb attended the recent sessions of Canada Yearly Meeting and spoke in behalf of the Central Office Project, the national project of Quaker Men this year, as well as the organization of Quaker Men, inviting Friends men of Canada to join in the effort to enlist the manpower of Quakerdom for a program of Christian service and concern.

• Quaker Men President L. Glenn Switzer of California spoke in behalf of the Quaker Men organization at the California Yearly Meeting and also attended New York Yearly Meeting. He hopes to attend several other Yearly Meetings.

The Second Milestone

A Building Report

By R. Ernest Lamb

NINETY thousand miles in three years establishes no new record in this much-travelled age. It does indicate a sufficiently long journey in which one may see many interesting people, places and things. Such has been my happy experience since 1949.

Visits to England, Ireland and Scotland in 1949 were reported at that time in *The American Friend* as also were subsequent visits in 1950 to all eleven Yearly Meetings affiliated with the Five Years Meeting on the American continent. A second visit to these eleven Yearly Meetings in the interest of a much needed new headquarters building for the Five Years Meeting has just been completed.

70,000 miles of the total journey were accomplished by auto on the vast network of highways that now link state to state across the country. Starting with a new car on St. Patrick's Day in Wisconsin, the "Bluebird" has since been driven twice to visit Friends in the Tennessee mountains; three times to North Carolina, Baltimore and Virginia; twice to New York, New England and Canada (Ontario); and four times over the westward trails to California, with a side trip up the Pacific to British Columbia.

Interpreting the need for the new Central Office Building has occupied most of my time during the past eighteen months. The friendly welcome extended by Baltimore Friends seems in no wise diminished when one goes with the avowed purpose of soliciting funds. Following their Yearly Meeting sessions last year, I visited in turn Deer Creek, Sandy Spring, Goose Creek, Richmond, Corinth, Bethel, Somerton, Baltimore, Washington, Hopewell and Fishertown. In many of these visits the friendly company of Marlin Dawson, Emmet Frazer or James Coney was greatly appreciated.

June is Yearly Meeting month in Nebraska, held last year at Pueblo, Colorado. En route I called at Spring Bank, Harmony (South Dakota), Central City, Denver, Palmer Lake and Colorado Springs. Thence west to the Golden State.

Four weeks in California gave opportunity to attend Yearly Meeting at Whittier and also to visit a number of local meetings before turning again eastward. Yearly Meeting sessions followed at Silver Bay (New York Yearly Meeting), North Carolina at Guilford College, Wilmington and Western. Then followed the American Young Friends Conference at Wilmington College.

Presentation of the concern to local meetings was continued in Wilmington, Western and Indiana. California was contacted in January 1952, followed by North Carolina, New York, Iowa, New England and Canada. More space would be required than I have available to relate all the pleasurable experiences, recount the kindly fellowship of Friends in all sections and to express appreciation for the generous hospitality of superintendents, secretaries, pastors and Friends generally. A chapter could be written on slick mud roads in Iowa in May, slicker icy roads in Illinois in March, and an unexpected seven inch fall of snow in North Carolina that made its appearance along with the harbingers of spring. It was described by the natives as quite unusual, an expression used in California in at least nine months out of every year.

A few serious impressions regarding the specific project may be in order.

1. Friends in all sections are largely united in realizing that a new headquarters building is needed and in desiring to see it built.

2. Other worthy projects such as local church enlargement or renovation, parsonage construction, etc., limit in a good many cases the ability of Friends to contribute as largely as they otherwise would. Friends colleges and secondary schools are essentially nonprofit organizations requiring the loyal support of Friends across the country in order to meet expenses or finance needed plant expansion. This too is a limiting factor in the matter of benevolences.

3. The giving of Friends to both local and outside activities is too largely confined to the more generous few. Friends in every Yearly Meeting could profit by a more systematic practice of stewardship and an added appreciation of the value of spiritual investments. Too few members are being seriously challenged to give in proportion to their income.

4. Many Meetings, as indicated in the May 8 issue of *The American Friend,* have willingly accepted their full share of the financial load that the new building will entail. Others have indicated their willingness to do what they can. To all such we would again express our sincere thanks.

5. With the exception of Baltimore, where every local meeting is participating, there are too many meetings in every Yearly Meeting that have not as yet indicated their readiness to cooperate. *Every Meeting can and should do something significant to help* when given a three year period in which to make payments.

6. *We do not have enough funds promised* as of this date to construct the building. More help is definitely needed, *the help of your Meeting,* if not already promised.

7. It is not too late to act if you act now. Our deadline is October 1. Make it a first matter of business on the agenda of the September Monthly Meeting. Act generously and advise our office promptly how much we may expect during the coming three years. Some who have already given may now wish to go the second mile.

Let us finish the job "Building Together."

HENRY MOSHER VORE

1873 - 1952

Henry M. Vore, pastor of the Middle River Friends Meeting southeast of Carlisle, Iowa, passed away on June 27, 1952. He had been ill for a year or more but had conducted the services of his church up to early in May.

The son of Blackburn and Mary Mosher Vore, he was born on a farm near West Branch, Iowa, on November 23, 1873. He attended Penn College during 1894 and 1895 and a Christian Worker's training school in LeGrand a few years later. He married Anna Miles in 1897, and to them were born two sons who died in infancy and two daughters. He was a birthright member of the Society of Friends, and the major portion of his adult life was devoted to the ministry of the church. All his life, from preference, his service was with rural churches, and much of the time both he and his wife served in the leadership of the church and worked among the people in the humble tasks of the home and farm. He served pastorates at Alda, Nebraska, then belonging to Iowa Yearly Meeting; at Armstad, New Mexico, of Kansas Yearly Meeting; at Unadilla, New York; and at Springdale, Bloomington, Motor and Middle River in Iowa Yearly Meeting.

All his life he was a profound lover of the handiwork of God in the realm of nature.

Funeral services were conducted by Orval H. Cox. Burial was in the West Branch cemetery near his birthplace, with graveside services conducted by Taylor and Erma Guthrie.

POETRY CONTRIBUTORS

Lelia S. Marstaller, The Maine Idyll, Freeport, Maine.

Harold H. Fletcher, 1114 Cedrow Ave., High Point, North Carolina.

Fleta Pierce Newlin, 614 South Courtland, Kokomo, Indiana.

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Merton Scott.

"A man belongs to this world," wrote G. K. Chesterton, "before he begins to ask if it is nice to belong to it." And if as he grows, he finds some things about his racial, or his national, or his church, or his world inheritance that he does not like, the crucial question may arise, adds Chesterton, whether he can "hate it enough to change it and yet love it enough to think it worth changing."

Japan

"American promotions methods are to receive their acid test in Japan: Willard Pleuthner's admirable *Building Up Your Congregation*, so effective in the US, is being translated to aid the few thousand Christians in Nippon in expanding their churches. Effort is part of a wider movement to bring Christianity to rural Japan, with centers patterned after New England units where a medical clinic, 4-H agricultural unit, lending library, meeting house, and church are being set up to help teach the Japanese practical democracy as it ties in with a working Christian faith." — *United Nations World*, July 1952.

England

As part of a survey of Medicine Today, the June 1952 issue of *United Nations World* contains an article on the national health service of England. The author, Stephen Taylor, M.D., is Governor of the University College Hospital, London and Assistant Editor of *The Lancet*, the equivalent of the American Medical Association *Journal*. Because it is a blend of common sense, humanity and Christian ethic, among other things, the author declares it is a success with both the doctors and the patients.

Only 10% of the people are critical of the idea or its performance. Another 10% "don't know" either because of ignorance or are never bothered with illness. The remaining 80% are satisfied and he declared, "It is becoming increasingly popular with British doctors." Very frankly, he points out the following observations:

• "The Ministry of Health is attempting to exercise too much central control in the name of economy. There has been an excessive proliferation of red tape and local bureaucracy. Jacks-in-office have appeared here and there. Above all, we have had to build against a background of dollar crises, rearmament, restrictions in civilian spending."

• "No one is compelled to use the health service and almost all doctors are allowed to do both health service and private work; yet 94% of the British public have voluntarily registered with their doctors as national health service patients."

• "In the past few weeks, a remarkable event has occurred. Our conservative government has announced its intention to introduce a shilling charge (14 cents) for all prescriptions for medicines, tablets, etc. and a twenty shilling charge ($2.80) for dental treatment. It might be expected that the doctors and dentists, 90% of them staunch anti-socialists, would welcome this move away from a socialist system. Yet, instead, there have been protests from the British Medical Association and the British Dental Association."

• "This then is the measure of the success of the national health service: that the people who work it, having started as bitter opponents, are now ready to fight all attempts to destroy it."

The average individual pays $1.05 per week social security payment. Of this amount, 14c is paid to the national health service insurance fund. This fund covered one-eighth of the total cost of the national health service. The other seven-eighths is paid from general taxation.

"Taking the doctors as a whole, they are financially rather better off since the coming of the service. It is true that the specialist no longer gets the chance to make his ($56,000 - $84,000) a year at the height of his earning capacity; but equally he no longer has to wait ten or fifteen years after qualification for a living wage, as was often the case in Britain before the war. The range of specialists' salaries is from $4,200 to $14,000 a year; but most specialists elect to work only part-time in the health service (being paid pro rata) devoting the rest to private practice.

"The general practitioner in the service is paid on a different basis. For each patient, man, woman, or child who registers with him for treatment, he receives $2.42 a year, whether he sees the patient not at all or twenty times. . .

"An average list . . . is 2,500 patients and 40 maternity cases giving a gross income of $7,364. (Editorial note: the average annual income for U.S. doctors the past year was about $12,000.) Such a figure represents an improvement for the doctor in the working-class area, but a reduction for the doctor in the wealthier suburbs and residential areas. . .

"So much for finance. What of the doctor's freedom within the service? Is he at the mercy of the local or national politician? Is he restricted as to his political and intellectual freedom, as the civil service is traditionally restricted? Is he responsible only to his patient, or must he satisfy some superior officer or committee?

"The answer to each of these questions is that these dangers were appreciated in advance, and all have been guarded against. Any doctor in the national health service is free to belong to any political party (from conservative to communist), to speak on any political platform, to publish his knowledge or his opinions without submitting them to any superior. Indeed, there is already one junior part-time specialist in the service who is a Conservative member of the House of Commons. Neither general practitioners nor specialists have any superior officers; each is in contract with a committee or board, nearly half of whom are members of the medical profession.

". . . There has been an enormous improvement in many of the hospitals since the coming of the scheme. . .

". . . Yet another effect of the nationalization of the hospitals has been to bring specialists to many parts of the country where they were unknown before. . .

"To be able to face a long illness, such as tuberculosis or a mental breakdown, with the knowledge that the hospital will be at one's service free until one is cured, is a healing weapon of immense value which we have no intention of giving up.

"Improvements in the pay and condition of nurses have increased their number by nearly 10,000 so that many empty beds, closed because of lack of nurses, have been brought into use."

Keep your eyes on the Union of South Africa, where one of the biggest experiments of our time is under way. Africans and Indians, with considerable white support, are staging a long-term resistance movement to the Malan government's racist persecution, and doing it along the lines used so successfully in India (and previously in South Africa) by Gandhi. The critical question is whether or not the non-violent resistance movement has in it the solidarity which, as a rule, only a flaming and idealistic leader can inspire. If the same results can be achieved by group effort under group leadership, a new stage in this technique may be reached, with significance for the future.

Devere Allen in *Worldover Press*

The Sunday School Lesson

Prepared by William E. Berry

For September 21—Solomon Begins His Reign

I Kings 1: 28-40; 2: 1-4; 3: 1-15; 5: 1—6: 14; 8; II Chr. 5—6

Before any great undertaking we realize how important it is to get into contact with God. The choosing of a life-work, and the policies to be adopted, the goals to be sought are matters of real concern. The wisdom which is of God can alone direct aright.

God is always pervasively present. He makes himself known to us in our great moments, in our good impulses, in our concerns and drives for good. To those who earnestly, sincerely and humbly seek the good, God manifests himself. Moses, and Amos, and Isaiah, and Jesus, and Gandhi received the revelation of God, each in seclusion, in his "closet." They needed and found the wisdom of God. Even Jesus needed to determine the kind of Messiah he was to be, one of glory and power as the Jews expected or of service to men (see Mt. 4: 1-10).

In our lesson today we have the story of an earnest, sincere and humble young man entering upon a most difficult and important job. The State of Israel was a unique state, sometimes spoken of as the first democratic regime in the world. All men of this state were equal in the eyes of God. If one man sinned against God, the state suffered thereby. The king as well was responsible to God. Yahweh and the State of Israel were one. Politics and religion were not separated. David, Solomon's father, "a man after God's own heart," had established his rule over the whole of Palestine. The Philistines had been subdued. The government was well organized over the whole realm. Jerusalem had become the central shrine of their God, Yahweh, with the Ark of the Covenant resting therein. This whole Hebrew set-up might be called "a holy experiment," an experiment which has been continuing down through the ages of a people all equal in the eyes of God and united to do God's will, an experiment with modifications as the centuries have passed, with some success in spite of human frailties.

Think of this able young man Solomon in this background. What shall be the means by which he can help this unique state to greatly carry out its destiny? Shall he glorify the king's position, making his court luxurious and the king full of honors and fame and wealth, a marvel to the world, or shall he seek the interests of the people in justice and righteousness? This earnest young man must have seriously considered which would give the greatest prestige to this relatively new state. Would it be by seeking wealth or service? In the dream as this problem is presented he chooses for the people, "an attentive mind to judge thy people in righteousness and to discern between good and evil" (I Kings 3:9 Am. Trans.). Because of this excellent choice the account relates that God also promised him riches and honor. It was distinctly in accord with the Hebrew way of thinking that prosperity and obedience to God went hand in hand. You remember how the people of Bethel in the time of Amos thought that they were right with God because of their prosperity. Amos said "No." Though piety and prosperity do not necessarily go together we must admit that wise choices of good do yield a fuller richer life.

So this young man chose wisdom. Books of wisdom were ascribed to him: Ecclesiastes, Proverbs, Wisdom of Solomon etc. In popular legend he almost became a magician. Without doubt he greatly desired to know and do the will of God.

Questions:

1. Is it possible for a revelation of God to affect personal affairs and affairs of state?

2. Though religion and state are separate is it important to choose men for public office who know God?

For September 28 — The Glory of Solomon's Empire

The Perils of Prosperity

I Kings 4: 20-34; 7: 1-8; 9: 10—11: 43

In these chapters, probably labelled by the writer "Book of the Acts of Solomon," we have presented a marvelous "success story." A brilliant young man of high ideals has inherited a well-organized state, at peace with its neighbors, with a flourishing religious program centralized at Jerusalem (see I Chr. 24).

Solomon began his rule with the definite intention to do the will of God and with the express desire to serve his people with justice and righteousness. By the very force of circumstances Solomon became more and more an absolute ruler, seeking power and glory, with a luxury and magnificence which made the name of Solomon and the State of Israel famous in the world.

Solomon became a man of "big business." His vast building schemes and extensive organization compelled him to seek income from every possible source. Great caravan routes passed through Palestine carrying goods from the Red Sea to Phoenicia the commercial center of the Mediterranean. From these caravans he exacted toll. At Ezion Geber on the Red Sea he established his own merchant marine for commercial purposes (cf. also I Kings 10: 22). Also at Ezion Geber he set up a great smelting plant. Solomon did a thriving business also in horses and chariots from Cilicia and Egypt.

In this period of peace and prosperity Solomon spent vast sums on building enterprises: a beautiful Temple to Yahweh, the God of Israel, lavishly adorned and equipped; the Forest of Lebanon House 150 feet long; a Porch of Judgment; a house for Pharaoh's daughter; shrines for the gods of his wives; fortress cities and chariot cities for his 1400 chariots with stables for horses (see I Kings 4: 26; 10: 26). (Note: In Megiddo, stone stables for 300 or more chariots and horses "with tie holds and stone troughs being still there" have been unearthed.) These great state enterprises made the period to seem one of great prosperity. Extravagant sacrifices were made. Splendid rituals were held at the Temple. The people even lived in luxury. They "were as the sand of the sea—for multitude; they were continually eating and drinking and making merry" (4: 20). These were apparently considered as symbols of success as is the case today.

We can see why Solomon with his lavish expenditures had financial difficulties. Though he had an annual income of well over a million dollars (perhaps 10 million at present values) (see I Kings 10: 14) Solomon's friend and ally (by treaty I Kings 5: 12) who had furnished building materials and artisans was compelled to foreclose (I Kings 9: 10f.). Solomon also was brought to use great numbers of conscript laborers. Jeroboam, the labor leader, was compelled finally to flee to Egypt for protection. In all this magnificence, this seeking for prosperity and power and glory, we recognize those evils which lead to disaster.

Questions:

1. Is the United States in a situation comparable to that of the State of Israel in the time of Solomon?

2. Why does prosperity tend to minimize the true values of life?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

The Friends Committee on National Legislation hopes to move into its new offices by September 15. After that date, its address will be: 104 C Street, N.W., Washington 2, D.C.

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Clifton and Ruby Pearson have resigned their work at Archdale Friends Meeting in North Carolina, and began service at Liberty, North Carolina, on July 1. The Pearsons completed fifteen years of service at the Archdale Meeting.

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Ethel Payne of Mount Airy, North Carolina, has accepted a call to the Winston-Salem Friends Meeting in North Carolina, where she will assist Victor Murchison with the work of the Meeting. Ethel Payne had served with her late husband, Reuben Payne, at Mount Airy Meeting for ten years.

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Isaac Harris, Executive Secretary of North Carolina Yearly Meeting, has resigned that position effective September 30. He will then serve as pastor of the Archdale Meeting in Archdale, North Carolina. Isaac Harris has served as the Yearly Meeting Secretary for five years, coming to that work in 1947 from the Amboy Friends Meeting in Indiana.

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Mark Shugart is now serving as the pastor of the Jericho Friends Meeting in Indiana Yearly Meeting. He is the brother of Paul Shugart, pastor of the Center Meeting. The cooperative farming project of Jericho Friends to earn funds for a parsonage was described in the Friendly Life columns of *The American Friend* for May 22.

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Edwin Everett White, son of Robert and Luella White of Richmond, Indiana, was given a two year prison sentence by Judge William Steckler in Indianapolis on August 1 for refusal to report for induction. Ed White had applied for a 1-O draft status as a conscientious objector, but had been given a 1-A by his board. He has had two years of study at Earlham College.

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Robert C. Jones is now surveying local community self-help projects in the Caribbean area and Mexico for the United Nations. He is also author of a chapter on "Mexican-Americans" in *One America*, edited by Brown and Rouzek, and of a report submitted to UNESCO on "The Contribution of the Social Sciences to the Understanding and Solution of Social Problems."

A. Willard Mendenhall, formerly of Watseka, Illinois, has accepted a call as minister to the Centre Monthly Meeting of Friends in Greensboro, North Carolina. While serving that Meeting, he hopes to take courses toward a degree at the School of Religion at Duke University. Orval Dillon, who has been serving the Centre Meeting, is now director of the Yearly Meeting camp grounds at Quaker Lake, Climax, North Carolina.

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A Muncie Friend, Helen Shenefield, writes that "the fire that Elton Trueblood spoke about that the Friends lack has taken on a new form among Muncie Friends." On an evening in mid-July, barns on two Friends farms near Muncie were struck by lightning and burned, and a few days later the Annex of the Friends Memorial Church in Muncie was damaged by a fire caused by faulty wiring. The damage is estimated at $5,000.

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Arnold B. Vaught, a Friend and Earlham College graduate, has been named associate executive director of the Department of Church World Service. This is a Division of the National Council of Churches. Arnold Vaught was formerly executive secretary of the Committee on Relief and Reconstruction Services of the division of Foreign Missions. He served as a missionary in West China for 13 years, and has held positions connected with relief for China and Asia.

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After serving for eight years as pastor of the South Glens Falls Friends Meeting, South Glens Falls, New York, Cecil E. Pearson will be relocated by September 1 in Mannsville, New York, where he is to teach English and French in the Mannsville-Manor Central School for the coming year. Mary Pennington Pearson, his wife, is in the Goldwater Memorial Hospital where she is undergoing treatment for arthritis. Her adress is: Ward C-12, Goldwater Memorial Hospital, Welfare Island, New York City.

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Harold Walker, who has accepted a call to serve the Friends University Meeting in Wichita, Kansas, as pastor beginning in the middle of September, received a Ph.D degree from the University of Edinburgh in July. The subject for his dissertation was "The Conception of a Ministry in the Quaker Movement and a Survey of its Development." He is also a graduate of Whittier College and Hartford Theological Seminary. Ethel Walker, his wife, is also a recorded Friends minister, and has been abroad with her husband in Edinburgh for the past two years.

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A study seminar entitled "God Was in Christ" will be sponsored August 28-September 1 at Pendle Hill, Wallingford, Pennsylvania, by the Young Friends Movement. This theme is close to the theme discussed at the International Young Friends Conference held in July at Reading, England. Leader of the Seminar will be Dave Swift, Personnel Secretary of the American Friends Service Committee and an ex-professor of religion at Lincoln University. Young Friends attending are asked to read D. M. Baillie's *God Was in Christ* in preparation for the Seminar.

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Indiana Yearly Meeting has sent a CARE plow package to Filippos Drolias, a young farmer of Greece who has just graduated from Agricultural school, but returns to a devastated land lacking implements. The young Greek farmer told the CARE mission chief: "Just what we needed in our village . . . When my father and I do not use this plow, we shall lend it to the neighbors." Indiana Yearly Meeting's CARE gift also purchased a $17.50 plow for a farmer in Pakistan and a $10 agricultural hand-tool package for a farmer in India. Friends wishing to help farmers in war devastated or needy countries can send contributions to CARE, 20 Broad St., New York 5, or any local CARE office.

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Charles C. and Bertha Haworth, members of Newberg Friends Church in Newberg, Oregon, except to attend Cuba Yearly Meeting this September. This year marks the fiftieth anniversary of their first journey to Cuba as missionaries in 1902. They were located at Holguin, where the first mission was opened two years earlier by Sylvester and May Jones, Emma Phillips and Maria de los Santos Trevino. The Haworths returned to their homeland just thirty years ago because of illness in the family. On this visit to Cuba, they expect to visit each of the four main meetings of the Yearly Meeting. Charles Haworth plans to make a study of the field as he goes.

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The fourth Conference on Friends Education under the sponsorship of the Friends Council on Education will be held at Pendle Hill, Wallingford, Pa., September 3-5. The conference

will be attended by a broad representation of teachers new to Friends Education. Clyde A. Milner of Guilford College will open the program with "The Spiritual Message of the Society of Friends." Gilbert H. Kilpack will speak on the history and general philosophy of the Society of Friends. Wilmot R. Jones, Clarence E. Pickett, discussion groups and a panel are also part of the program. The closing lecture, "The Vocation of Friends in the Modern World," will be given by Richard H. McFeely.

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Philip Frazier, Friends missionary in Hominy, Oklahoma, a Sioux and a third generation Christian, addressed the National Fellowship of Indian Workers meeting in July at Green Lake, Wisconsin, as its outgoing president. He said that the Church could do more than any other agency to break down barriers that keep Indians from enjoying the full benefits of citizenship, and added that the Church could aid immeasurably by informing its members of the Indian problem, welcoming the Indian to membership, and helping him when he moves from a reservation to a community. At this triennial Conference, 252 delegates came from 27 states to discuss Indian affairs. Philip Frazier and his wife, Susie Meek Frazier, have visited many Friends Meetings across the country.

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Floyd and Mary Webb Wilson, Earlham College graduates of 1935 and members of the Indianapolis Friends Meeting, have ended their year furlough in the United States and will return to Bangkok, Thailand, in early fall. Floyd Wilson is serving as head of the Y.M.C.A. boys' work in Thailand (Siam). The Wilsons and their two children have been in Thailand for five years, and are returning for another five year term. During their furlough they have been speaking and showing slides of Thailand at various Y.M.C.A., American Friends Service Committee and Friends groups. An informal meeting attended by forty Friends was held in early August at the Perry and Lela Kissick farm near Richmond, Indiana, at which Floyd Wilson showed slides of Thailand, and spoke on the customs and history of that country.

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Charles P. Taft, candidate for governor of Ohio on the Republican ticket, opened his campaign at a Wilmington College assembly period in July. Speaking at the inaugural point of his around-the-state tour, Charles Taft avoided particularly partisan issues, dealing with the college's job in training young people for public service. The ex-president of the Federal Council of Churches told Wilmington students and townspeople that colleges must do what the political process has not been able to do—train capable administrators. Taft, brother of Senator Robert A. Taft and son of President William Howard Taft, spoke at Wilmington previously when Samuel D. Marble was inaugurated as president in 1947. A Democrat, Robert N. Gorman, chairman of the Ohio State University Board of Trustees and former judge, spoke to a student assembly at the college in August.

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Caspar and Elizabeth Hanson celebrated their belated sixtieth wedding anniversary on June 15 at Gary, South Dakota. The observance was held in June rather than on their anniversary date of March 22 so that the children could be present. A program was presented on the theme of a Quaker wedding of sixty years ago, with music and talks by Albert Williamson of Redfield and Edwin Hanson. The family was together for the first time in 24 years, with Elroy of Star, Idaho; Edwin of Boise, Idaho; Lillian Dunn of Gary; Lee of Gary; and Ronald of Nampa, Idaho, present. Two sisters of Caspar Hanson, Bertha Earl and Florence Hanson, of Oskaloosa, Iowa, and a sister of Elizabeth Hanson, Clara H. Wilder of Long Beach, California, came for the occasion. Caspar Hanson is 85; Elizabeth Hanson is 79.

Friendly Fellowship

Long Lake, Michigan—The Long Lake Friends Meeting held its fourth annual Vacation Church School June 16 - 20, followed by a picnic June 24. The theme for the three groups of Beginners, Primary and Juniors was "Christian Living." There was an enrollment of 73 with an average attendance of 60. Each group had a leader and two helpers. In the Sunday evening meeting on June 22, the children showed some of the lessons they had learned. There was a display of gifts the groups had made to send to the American Friends Service Committee Friends Centers in foreign countries. which included a pieced and tied child's quilt, bean bags, button-pin and yarn cats, and wooden animal toss ring games. The response from parents and children indicated the school was a success.

Joan Lautner

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Charlottesville, Indiana — From June 8 to June 22, John and Dorothy Sinton, evangelists from Ireland, held a series of meetings at Charlottesville. In spite of hot weather and busy days the meetings were well attended and all who came in contact with them experienced a spiritual uplift. Robert Johnson, a student of Winston-Salem, North Carolina, whose parents are members of our Meeting, quite ably had charge of the music.

Ethel White

West Newton, Indiana—The local Friends in cooperation with the Methodists held a successful Vacation Church School during the week of June 9. Plans for an Interdenominational Leadership School are under way, and the classes will be held at West Newton. Weekly Religious Education classes from the fourth and fifth grades are meeting one day each week in our local Meetinghouse for instruction in religion, the teacher being supplied by the County Church Federation. Sumner and Lela Mills from the West Newton Meeting attended the Oxford Conference, and are doing visitation travel in England and on the continent.

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New Providence, Iowa—Honey Creek Quarterly Meeting of Friends was held at Honey Creek, near New Providence, Iowa, on June 28 and 29. Representatives from the New Providence, Chester and Illinois Grove meetings were also in attendance. Orval Cox, superintendent of Iowa Yearly Meeting, brought a message on Saturday morning and Worthy Spring, Pastor of the New Providence Meeting, was the speaker on Sunday morning. The Sunday afternoon program was arranged by Esther Youngquist, Missionary Superintendent of Honey Creek Quarterly Meeting. The Centennial missionary play, "This Corner of the Kingdom," which had previously been given as part of the Honey Creek Centennial observance, was presented again with great effectiveness. This program also included group singing of some of the old hymns mentioned in the early minutes of the Missionary Society. There was also a number by the Honey Creek Men's Quartette.

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Lynnville, Iowa — The Lynnville Meeting was blessed when John H. and Dorothy M. Sinton of Dublin Yearly Meeting in Northern Ireland held a series of Evangelistic Meetings here April 23 through May 11. The Sintons, who live in a trailer house which they pull behind their car, had the misfortune to have the trailer demolished when a passing car sideswiped the trailer, forcing it into a ditch.

Christian workers who have visited the Lynnville Meeting recently are Phillip and Susie Meek Frazier of the Oklahoma Indian Mission at the Osage Station. This evening meeting was for the Lynn Grove Quarterly Meeting. A pot luck supper was enjoyed after which the Fraziers brought messages in song and sermon.

On July 2, Ella Ruth Hutson, representing the Friends Rescue Home in Columbus, Ohio, was with us. She told of the work there and showed some slides of the home and grounds.

Mrs. Harold F. Macy

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Hesper, Iowa—Winneshiek Quarterly Meeting was held at Hesper, Iowa, July 27 and 28. Representatives and others were in attendance from Valton and Sturgeon Bay Meetings. Richard Newby, pastor at Minneapolis, his family and other Friends from Minneapolis Meeting were with us, Richard Newby bringing us the message at the Saturday morning service. Lowell Rasmussen, pastor at Sturgeon Bay, led us in Devotions at the Meeting of Ministry and Oversight. Worthy Spring, pastor of New Providence

CALIFORNIA RECORDS FIVE MINISTERS

Five ministers were recorded at California Yearly Meeting, held at Whittier First Friends Meeting June 22-29. Left to right, front row—Samuel Cox, Loren Mills, Robert Kellum, Keith Kirk and Paul Miller, all new ministers; back row—Kenneth Pickering, secretary of the Committee on Ministry; Glen Rinard, chairman of the Committee on Ministry; Donald Spitler, Yearly Meeting Superintendent; Blaine Bronner, Yearly Meeting Presiding Clerk.

Meeting, was with us in the interest of William Penn College. He brought the message Sunday morning. J. D. Stanley, pastor of Valton Meeting, led the singing at each meeting and also conducted a sort of round table discussion Sunday afternoon. Lowell Rasmussen brought the closing message. Meals were served in the basement of our church, which has been recently decorated, with a partition placed between the kitchen and dining room with cupboards and drawers. All enjoyed the meetings and the fellowship together.

Minnie Bielski

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MARION, INDIANA—First Friends of Marion, Indiana, are enjoying the results of an extensive remodeling of the church basement. Additional excavation made extra room possible. This was used in enlarging the dining room and adding three junior classrooms. A new modern kitchen and more adequate rest rooms are other features that are highly appreciated. It is a worthy undertaking that adds beauty and usefulness to the House of the Lord. Great interest and splendid cooperation were shown by members of the congregation. All who gave of their time and means feel a deeper sense of ownership not only of the material advance, but of spiritual growth also.

The year has been marked by accession of a goodly number of new members. Murray Johnson, pastor, held classes for several weeks in which the meaning of church membership and beliefs of Friends were stressed. Murray and Savilla Johnson are starting their ninth year of service at First Friends. During this time the average attendance has doubled.

Ellen Reece

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CAMP QUAKER HAVEN, KANSAS—The Christian Endeavor Union of Kansas Yearly Meeting held its thirty-sixth annual conference at Camp Quaker Haven, near Arkansas City, Kansas, July 23-27. This was the third senior conference on the Yearly Meeting's own camp grounds. By Sunday, the closing day, the registration reached a total of 403. Many visitors were there also.

Capable leaders directed the young people during the five-day period. Among the planned activities were morning and evening devotional hours, directed recreation, and six classes in relation to Quaker youth. Eugene Coffin, pastor of Alamitos Friends Church, Garden Grove, California, was the guest speaker. His practical ministry was a source of challenge and inspiration to the campers. The climax of the conference came in the Saturday night service when many young people found God's gracious provision for their spiritual needs.

The junior conference of Kansas Yearly Meeting met the week of July 14-18, with a registration of approximately 380. Duane Moon, pastor at Ringwood, Oklahoma, was the speaker.

Reta Stuart

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QUAKER HEIGHTS, IOWA — Several families enjoyed a three day camp experience at beautiful Quaker Heights in the first Iowa Yearly Meeting Family Camp, June 16-19. Charles Ball led a Bible Hour each morning and also gave a Vespers message each evening. There were classes for consideration of the religious, economic, social and recreational problems of families, and leadership in these was given by Richard Newby and Arthold Latham, pastors of the Minneapolis and Bangor Meetings respectively.

Leadership for the evening meetings was supplied through the Extension Service of Iowa State College. Dr. Elizabeth Sheerer, Counsellor in Home Economics at Iowa State College, spoke on the subject: "Parent and Youth Problems in a Modern Warld" on Monday evening. An appropriate film, "Preface To a Life," was shown. On Tuesday evening, Dr. T. F. Vance, Professor of Child Development and Child Psychology at Iowa State College, spoke on the subject, "What Is Good Discipline in the Home" Two short films were shown. On Wednesday evening the speaker was Earl Cope, Director of Vocational Education in the Iowa Department of Public Instruction. His subject was, "Are There Too Many School Activities?" An hour each morning was given over to a discussion of the subject presented the preceding evening.

While the adults were in classes during the morning hours, the children had a program under the leadership of Naomi Olsen, pastor of the Hesper Meeting, and Ruth White, a member of the Hesper Meeting. The afternoon recreational period was under the direction of Edward Morris, pastor of the LeGrand Meeting in Iowa.

There seemed general agreement among those participating that this Family Camp was a very helpful and happy experience. Family ties were strengthened and there was stimulus to better family living.

Guilford Street

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ACKWORTH CENTENNIAL—The Centennial of the Ackworth Meeting of Friends in Iowa Yearly Meeting was celebrated the first Sunday in June. According to the registration records, there were two hundred and seventy-two in all present during the day. The morning message was fittingly given by Everett Davis, who spent twenty years as pastor of the Ackworth Meeting. The afternoon program was largely occupied with the presentation of a pageant of Monthly Meetings held there in the early fifties a hundred years ago. The men and women conducted separate meetings, dressing in the old Quaker way. Two shorter plays were given, showing family life in these early days and plans for the building of the old Academy; these all were arranged from old records by Bertha Barrett.

Hugh Barrett, pastor here for the last five years, has taken a charge in the Methodist Conference and moved to Clio, Iowa, the middle of June. Anna Albery is acting as pastor during the summer.

Anna Albery

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WILLIAMSBURG, INDIANA—The Williamsburg Friends Meeting, a small rural congregation, is counting its blessings. Friends are very happy that their pastor, Earl J. Prignitz and his wife Ethel are delegates to the World Conference in England. On July 3, Richard Newby of Minneapolis, Min-

nesota, a brother-in-law of Earl Prignitz gave the message on "Taking Jesus Seriously." In the evening at Youth Fellowship, Armin and Mary Jane Saeger gave slide pictures of their work among the Indians in Oklahoma. The services for the four Sundays the Prignitzes were away were taken care of by the members of Ministry and Council and the young people, with Edna Mae Crull in charge of junior church. On the first of September, Earl and Ethel Prignitz will assume their duties as full-time pastors at Williamsburg, living in the parsonage purchased by the Meeting. To help with the church budget, the members are farming a 160 acre farm belonging to Edna Hudleson, a member of the Meeting. The Meeting is looking forward to the coming year's work and the fellowship of having a resident pastor for the first time in twenty years.

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CHICAGO, ILLINOIS—The closing meeting of the year of the missionary group of the United Society of Friends Women of Chicago Meeting was held in June at the Meetinghouse with a good attendance. Lucile Miller, our delegate to the Chicago Council of Church Women, reported on the various projects in which they are interested—collection of old hosiery, Christmas cards, magazines, and a volunteer service for helping crippled children and handicapped persons. Several missionary institutes will be held, with one in September to be held in Chicago. Russell Rees led the Devotions, reading a portion of the 5th chapter of Isaiah. He said, "Preaching is incidental, living is the important thing. God judges us by what we do and how we live." He closed with prayer. Edith Guild had charge of the afternoon program on the subject, "The Church and Community Service." The church must work or die. Christians must reach out to help all people. Christ loved the Church and gave His life for it.

Emma Hill Hadley

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HONEY CREEK CENTENNIAL — Two events in the observance of the Honey Creek Centennial of the Founding of the Honey Creek Friends Meeting in Iowa Yearly Meeting occurred during the month of June. The first of these was "Faith of our Fathers" day on June 6. Paul Rees, Pastor of the First Covenant Church of Minneapolis, Minnesota, was guest speaker for the day. He addressed a group of ministers at 10:30 a.m. and spoke in both the afternoon and evening before appreciative audiences of persons from Honey Creek and many other communities.

On Thursday evening, June 19, the United Society of Friends Women presented a play, "This Corner of the Kingdom," dramatizing the scenes leading to the organization of the first Women's Missionary Society in this community in 1883. The play was written by Elsie Mitchell, a member of the New Providence Meeting. Material for it was obtained from the early minutes of the Society. This program was given as part of the Honey Creek Church Night which is observed on the third Thursday evening of each month. A cooperative dinner preceded the program, and a very large audience was in attendance.

Guilford Street

BIRTHS

BAKER—To Richard and Ruth Bell Baker, a daughter, Marcia Hunt, on July 12, at Des Moines, Iowa.

BANGLE—To Norman and Viola K. Bangle, a daughter, Norma K., on December 19, 1951, at Indianapolis, Indiana.

BLAINE—To Robert and Gene Barnett Blaine, a son, Dennis Leland, on May 5, at Lebanon, Indiana.

BURNHAM—To Kenneth E. and Rosemary Morrow Burnham, a son, William Wells, on June 18, at Philadelphia, Pa.

FAUX—To Richard and Kathleen Leiper Faux, a son, Caleb Allen, on July 21, at Noblesville, Indiana.

JONES—To Claire and Marjorie Smith Jones, a daughter, Gaynelle Suzanne, on June 13, at Earlham, Iowa.

JONES—To Howard and Delores Smith Jones, a daughter, Rosemary Ann, on June 20, at Earlham, Iowa.

KESTER—To Lowell and Edna Kester, a son, Ken Ward, on June 23, at Wabash, Indiana.

LOOMIS—To Robert and Joyce Wood Loomis of Joliet, Illinois, a son, Bradley Scott, on July 14.

MILLS—To David and Wilma Barnett Mills, a son, John Rober, on January 21, at Indianapolis, Indiana.

MILLS—To Robert and Carol Barnett Mills, a daughter, Patricia Gene, on July 2, at Indianapolis, Indiana.

NEWSOM—To Russell and Besse Newsom, a son, Carl Ernest, on April 1, at Indianapolis, Indiana.

PARSONS—To Richard G. and Nancy Hamilton Parsons, a son, Garth Allen, on June 25, at Muncie, Indiana.

RAINS—To Marion and Mildred Hinshaw Rains of New Providence, Iowa, a son, Richard Vincent, on July 23.

RODINE—To Emory and Esther Danielson Rodine, a son, Stephen Paul, on July 16, at Des Moines, Iowa.

ROGERS—To Lorlys E. and Mary Piper Rogers, a daughter, on February 12, at Indianapolis, Indiana.

STANGELAND—To Clarence and Helen Stanley Stangeland, a son, Lloyd Clarence, on July 5, at Gilman, Iowa.

STANLEY—To Donald M. and Betty Ann Gurtner Stanley, a daughter, Cynthia Sue, on July 4, at Wabash, Indiana.

WILLIAMS—To Virgil and Jana Williams, a daughter, Julia Ann, on June 11, at Muncie, Indiana.

MARRIAGES

FURNAS-PATTI—Cynthia Ann Patti, daughter of Lowell C. and Helen Patti of Richmond, Indiana, to Paul J. Furnas, Jr., son of Paul J. and Elizabeth Ann Walter Furnas of Richmond, on June 8, at the West Richmond Friends Meetinghouse, Furnas Trueblood officiating.

HOLBROOK-LUZADER—Margaret Alyce Luzader, daughter of Harry and Ruth Luzader of Friends Memorial Meeting in Muncie, Indiana, to Hiram Alton Holbrook, son of Mr. and Mrs. Hiram Holbrook of Canton, Georgia, on June 15, at Friends Memorial Meetinghouse, Robert Melvin Jones officiating.

MCALLESTER - CUNNINGHAM — Grace Cunningham, daughter of Clarence and Elizabeth Cunningham of Orinda, California, to Robert McAllester, on June 4 at the Friends Meeting in Ithaca, New York, after the manner of Friends.

MILLESON-TRUEBLOOD—Barbara Helen Trueblood, daughter of R. Furnas and Helen Craig Trueblood of Richmond, Indiana, to Paul Milleson of Richmond, Indiana, on June 25, at the home of the bride's parents, R. Furnas Trueblood officiating.

NEWLIN-COXON—Doris Jean Coxon, daughter of John and Alice Coxon of Downey, Iowa, to Owen J. Newlin, son of Jay J. and Ruth Newlin of Grimes, Iowa, on July 19, at Downey, Iowa.

NUSBAUM-DUNN—Hazel Marie Dunn of Richmond, Indiana, to Edward Daniel Nusbaum, son of Edward Arthur and Esther Commons Nusbaum of Richmond, on May 15, at the West Richmond Friends Meetinghouse, R. Furnas Trueblood officiating.

SCHAFER-HUTSON—Lulu Jean Hutson of Las Animas, Colorado, to John Calvin Schafer of Homestead, Oklahoma, on July 18 in the Las Animas Friends Church, Robert Hutson of Dennison, Texas, officiating.

WILSON-WHITE—Mary Jane White to Robert R. Wilson on July 27, following the morning worship service at Caesar's Creek Meetinghouse near Waynesville, Ohio, Jack Barnes, pastor of the Meeting, officiating.

DEATHS

BROWNEWELL—Lee H. Brownewell, an active member for many years of Friends Memorial Meeting in Muncie, Indiana, on July 20, aged seventy-two. Although frail in body, he was about his home as usual on that day and expressed his appreciation at evening time for an unusually comfortable and enjoyable day. The regular visit of his only son, Verle, and wife and the grandchildren had been especially satisfying. After talking of these joys with his wife, Effie, he retired, only to slip quietly away to his Heavenly Home. Leland Wade, assistant pastor for Robert M. Jones, who is in England, presided at the funeral service.

CARMIEN—Earl A. Carmien, on June 28, at his home at Long Lake, Michigan, aged sixty-five, following a ten months' illness. Surviving are his widow, a son and five daughters, one of whom is Beatrice Carmien Collins, formerly Christian Education Director at Muncie, Indiana. The funeral service was conducted at the Long Lake Friends Church by John Wright. Interment was at Long Lake Cemetery.

DAVIS—Henry Davis, on June 21, at his home near High Point, North Carolina. He was a member of the Deep River Monthly Meeting of Friends. He was stricken with a heart attack while at work on his farm. Henry Davis was the son of Franklin and Laura Mendenhall Davis. He was born October 12, 1886. He served twice with the American Friends Service Committee: once, in France during the first world war, and later in Germany on the child feeding program. He is survived by his wife, the former Irene Yarnall; two children, Margaret and Donald of the homeplace; and two sisters, Mrs. E. C. Urnslow of Tarboro, N. C., and Mrs. Shaw McArther of Lumberton, N. C. Elbert Newlin and Algie Newlin officiated at the funeral service. Burial was in the Deep River Cemetery.

DE KONIG—Blanche Ruth Kitchen De Konig, on May 21, near Washington,

Iowa. She was born at Cumberland, Iowa, on June 10, 1883. After the death of her parents she and her sister Nellie made their home with an Uncle, Amos Mendenhall, near Lynnville, where they were active in the work of the church. On December 1, 1920, Blanche Kitchen was united in marriage to Jacob De Konig. Four years later they went to South Dakota as missionaries under the American Sunday School Union. In 1937 they were transferred to Washington, Iowa, at which place they were located at the time of her tragic death. During these 29 years, Jacob and Blanche De Konig organized 135 Sunday Schools, held 130 Daily Vacation Bible Schools, where Blanche worked especially with the young people and children, using her musical and artistic talents to God's glory. On the evening of May 21 as she and her husband were returning home from arranging for a Vacation Bible School they were involved in an automobile accident which proved fatal to her three hours later and seriously injured her husband. Funeral services were held in Washington, Iowa, and in the Lynnville Friends church, in charge of Rev. Udd of the Missionary Union assisted by Andrew W. Stuart and Blanche Conover. Interment was in Sully cemetery.

DISNEY—Grace May Hickman Disney, on April 1, at her home in Kokomo, Indiana, aged fifty-seven, following an extended illness. Grace Disney was born in Kokomo on March 19, 1895, the daughter of Mr. and Mrs. Frank Hickman. She was married to Roscoe W. Disney in Kokomo in 1917. She was a birthright member of the Union Street Friends Meeting. She also was a long-time member of the Order of Eastern Star. Surviving are her husband; a brother, John H. Hickman of Marion, Indiana; two nieces and a nephew. Services were held at the Union Street Friends Meetinghouse with Norman E. E. Young officiating. Interment was in Memorial Park Cemetery.

GRAHAM—Frank Graham, on June 22, in a hospital in Grinnell, Iowa, after an illness of three weeks. The son of Archie and Jane Gooden Graham, he was born near Searsboro, Iowa, on June 4, 1873. He was a member of the Lynnville Friends Meeting, where he served as an elder for almost thirty years. He counted it a great privilege to testify whenever he had opportunity, but his life was a living testimony to the saving grace of his Lord. He was preceded in death by his wife in 1951. Surviving are two sons, Ernest of Lynnville and Earl of near Newton; four grandchildren and three great-grandchildren. Funeral services were in charge of Andrew W. Stuart, assisted by Glenwood L. Stanley. Interment was in Woodland cemetery.

RIDENOUR—Charles Vernon Ridenour, on July 20, aged twenty-four. Sgt. Ridenour was killed in an automobile collision in Missouri. He was stationed at Ft. Leonard Wood. He entered military service in 1948 and returned to the United States last Christmas from a period of service in Korea. The son of Henry and Mary Ridenour, he was a member of Union Street Friends Meeting. Surviving are his father, stepmother and a sister, Dorothy, in Phoenix, Arizona; three brothers, Kenneth with the U. S. Army in Japan, Harry of Newport, R. I., and James of Kokomo; two other sisters, Helen Moffitt of Kokomo, with whom he made his home; Patricia Cowger of Indaville, Ind.; and his grandparents, Mr. and Mrs. James Ridenour.

ROBINSON—Rachel W. Robinson, on June 14. Born on February 17, 1860, she was a birthright member of Hopewell Meeting of Baltimore Quarterly Meeting. Surviving are her husband, D. A. Robinson of Clearbrook, Virginia; a son, Albert G. Robinson, also of Clearbrook; and two daughters, Mrs. Willa J. Wilson of Purcellville, Virginia, and Mrs. Eldon R. Haines of Wilmington, Ohio; and four grandsons.

ROSEDALE—Selmer M. Rosedale, on May 25, at his home in Yorba Linda, California. He was an elder in the Pasadena Monthly Meeting of Friends. He was born near Le Grand, Iowa, in 1898, and graduated from Penn College in Oskaloosa, Iowa, in 1923. He taught in Scattergood School at West Branch, Iowa for three years. Surviving are Margaret White Rosedale and four sons, Donald, William, Roy and Ralph.

SEAGRAVE—Josephine Seagrave, an elder in New Salem Meeting in Indiana, died suddenly on June 22 while visiting with her brother, Otis Seagrave and his wife in Oklahoma City. She was a 1927 graduate of Penn College, and taught school for ten years, but her health prevented her from continuing. For a short time she did missionary work with the mountain people near Grundy, Virginia. She was a lovable, challenging person, consecrated to the Master's work. She helped ably with the young people in her own meeting. Her mother and brother survive her.

THOMPSON—Mary Emma Thompson, on December 28, 1951, at her home in Kokomo, Indiana, aged eight-two, after an illness of five years. Her husband, Samuel L. Thompson, died several years ago. She was born on February 27, 1869, at New London, Indiana, daughter of John and Mary Morris Stout. She had lived in Kokomo the past thirty years, moving here from the Shiloh neighborhood. She was a birthright member of the Society of Friends. Surviving are one daughter, Blanche Thompson; one son, Hale Thompson of Peoria, Illinois; two grandchildren and two great-grandchildren; a sister, Minnie L. Stout of Kokomo; and a brother, J. M. Stout of New London. Funeral services were held with Norman Young officiating. Interment was in the New Long Cemetery.

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LOCAL MEETING DIRECTORY

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 5859 Dorchester Ave. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to Univ. Ave., walk east three blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UN 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone CA 2905.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Lynn, Massachusetts. — Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister, LY 57905.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New Haven, Connecticut.—Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 4th to September 30th, 1952, at 11:00 a.m.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington.—University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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